

THREE SERMONS,  
OR  
HOMELIES, TO  
Mooe Compassion to-  
wards the Poore and needie  
in these times.

*Set foorth by Authoritie.*



LONDON  
Printed by I. VV for Andrew  
Maunsell. 1 5 9 6.

1368

THREE SERMONS

TO HOMELIES

of the Holy Trinity

in the Church of England

See forth by Ambrosius



Printed by J. VV. for Andrew  
Mansel 1828  
LONDON





Apoc. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

# SERMON VPON

the words of the Apostle,

to more compassion towards

these times.

Heb. 13. 16.

To doe good, and to distribute, forget

not: for with such sacrifices God

is well pleased.

such sacrifices God is well pleased.



Could wish with LaSancius, that we had as many good doers, as we have good sayers: For then should I be more sparing of my wordes, and you more plenteous in your works. But for as much as the deuotion of many testeth in the eare, and their Religion in their life: so that

neither tendereth their hearts, nor their hands: the Apostles would haue us to forget that olde lesson of ouer sparing well, which euery truant hath learned, and to remember the new lesson of doing good, wherein is more hardnes.

In the Apostles tyme the Loue of many was waxen colde, and in ouertyme the Charitie of most men is frozen by, so that it is now high time to blowe by the dead sparkes of Loue, and to kindle the cold coales of Charitie: lest the light of the one be quite put out, by doing of euill, and the heate of the other bee cleane extinguished, by forgetting to doe good. For there are some so lauish and prodigall in doing of euill, that they can not remember to doe good, and there be some so pinching and sparing to doe good, that they haue forgotten to giue Almes: Therefore to preuent both the one and the other, I haue chosen this text, which prouideth both for the one and the other.

Verse. 16.

To doe good, and to distribute, forget not: for with such sacrifices God is well pleased.

These wordes containe an Exhortation and a Reason.

The Exhortation in these wordes:

¶ To doe good; and to distribute, forget not.

The Reason in these wordes:

¶ For with such sacrifices God is well pleased.

In the Exhortation we must consider two things, the manner, and the matter.

The

The Manner in these wordes, Forget not:

The Matter in these wordes, To doe good and to distribute.

1 To doe good in generall:

2 To distribute in speciall.

The Reason hath fouer Motiues or Inducements:

First, we thereby become Sacrificers.

Secondly, our good workes are Sacrifices.

Thirdly, they are well pleasing Sacrifices.

And fourthly, they are well pleasing to God.

First, concerning the Manner, the Apostle saith, Forget not.

When Simonides professed to teach Themistocles the Art of Memory: I had rather, saith hee, thou wouldst teach me the Art of Oblition: for I remember wel that I would remember: but I can not forget that I would forget. It were hard to say (if Simonides were our master) whether wee had more neede to bee taught to remember, or to forget: for we remember the things wee should forget, and againe we forget the things we should remember.

Now in the Memory there are two Faculties, one to Conceave, an other to Retaine, both which are required of vs, if wee will bee good profiters in Gods schoole.

Moses therefore dealing with the Israelites (a people of hard conceits, and of weak retaying) who did neither easily acknowledge, nor firmly keepe in memory Gods benefites, requirerh both of them, Remember, and forget not.

## Serm. I.

## For Compassion

Deut. 9. 7.

ing to the young man, whose Conceite is quicke, and Retention firme, giueth him onely a bare memento: Remember thy maker in the daies of thy youth. But here the Apostle distrusteth rather our Retentive facultie, than our Concealing, putteth vs in mind, that it is not sufficient for vs to haue good Notions and conceites, but we must also make such deepe Impressions and perfect obseruations of good things, that wee may bring them forth into execution and acte, therefore he saith to vs, Forget not.

Deut. 6. 6.  
Pro. 3. 3.

Exod. 28. 4.

So then, this lesson may not bee forgotten: It must be as a Frontlet on the forehead, as a Chayne about the necke, as a Bracelet about the armes, as the Stoanes of Remembrance upon Aarons shoulders, as the Breast plate of Iudgement upon his heart, and as the golden Belles at the skirts of his garment. That whether wee go in or out: whether wee be doinge or resting, it may be alwaies before our eyes, and sounding in our eares, and not onely bee in our mouths, but also be engrauen in our hearts.

Concerning the matter, the Apostle woulde haue vs  
 And to doe good in General: And to Distribute in Speciall  
 First for the generall, Forget not to doe good.

Whans life is both a warfaring, and a voyaging upon earth, neither of which respects will suffer vs to be idle: whether we consider the manifold troubles that are incident to our life: In which respect Ioh. saith Man is borne to labour, as the sparkles flye vprwards, for that punishment was laid upon Adam:

Iob. 7. 3.

In

# nto the Poore.

In the ſwete of thy face ſhall thou eate thy bread: And the Blaſphemiſt ſaith to the godly man: Thou ſhalt eate the labour of thine owne hands. And he that is laborious and induſtrious, is wiſe: But hee that is ſlothfull and careleſſe, is the ſonne of confuſion:

no better we conſider the Negotiation and traffike, that is enjoyned vs, for the attaining of the kingdom of heauen, or the labour & trauell for the husbanding of Gods Vineyard. In which reſpect Chriſt ſaith in one parable: Occupie til I come. And in another parable: Why ſtand ye heere all the day Idle: Go ye into my Vineyard.

And indeede, if we be true Chriſtians, wee muſt not be Idle at any hand for that is inordinate working, againſt which the Apoſtle ſaith: If any man wil not labour let him not eate, and hee teſtifieth of himſelfe, That he did not eate any mans bread for nought, but laboured night and day with his owne hands.

Much leſſe may we be Idle in Gods Vineyard: that is, in the duties of Chriſtianitie: See that yee be doers of the word, & not hearers only, deceiuing your owne ſelues: For if any man heare the word and doe it not, hee is like (ſayth Saint James) to a man, beholding his bodily face in a Glaſſe &c. And our Saviour Chriſt, in the Goſpel compareth ſuch as heare his word, and doe it, To a wiſe builder, that ſets his houſe vpon the Rocke; & contrariwiſe ſuch as heare his word, and doe it not, To a fooliſh builder that ſets his houſe vpon the Sand. And ſurely theſe Idle profeſſors ſhall neuer come into the kingdom of heauen, but ſhall bee condemned for hypocrites; Who

draw

Gen. 3. 19.

Pſal. 128. 3.

Prou. 16. 5.

Luc. 19. 12.

Mat. 30. 19

2. Theſ. 3. 6.

verſe. 11,

James. 1. 22.

Mat. 7. 24.

## Serm. 1.

## For Compassion

Ezay. 59. 19.

Mat. 15. 8.

Mat. 10. 19.

Iuc. 19. 13

Luc. 13. 6.

Jerome.

Bernard,

drawe nie to God with their lips, but their hearts are farre from him.

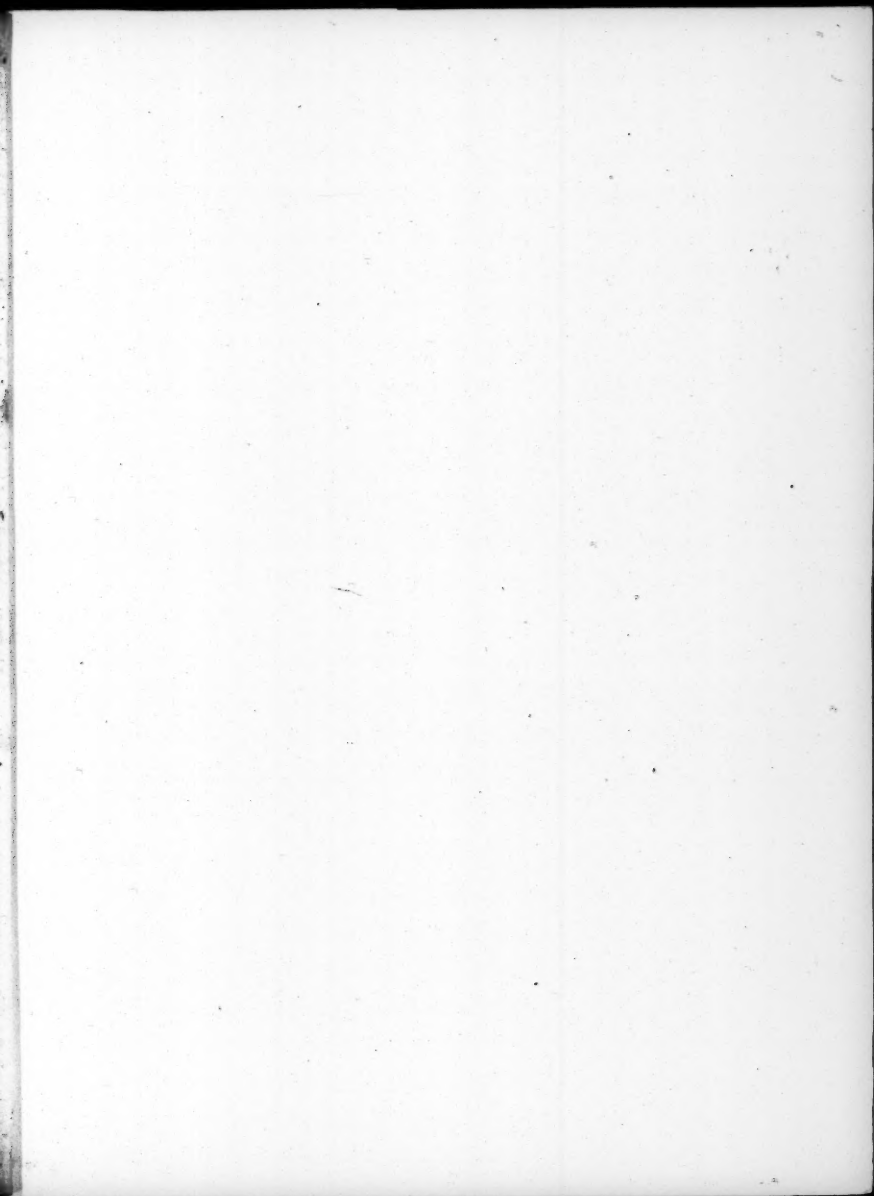
If therefore we sit all the day idle, as the lorde says in the Parable, we shal neuer receive our penny? Or if we hide our Talent, as the idle seruant, it shall not onely bee taken from vs, but we also shalbe condemned. Or if we bee like the fruitles fig-tree in the middes of the vineyard, barren from yeare to yeare, we shalbe cut downe.

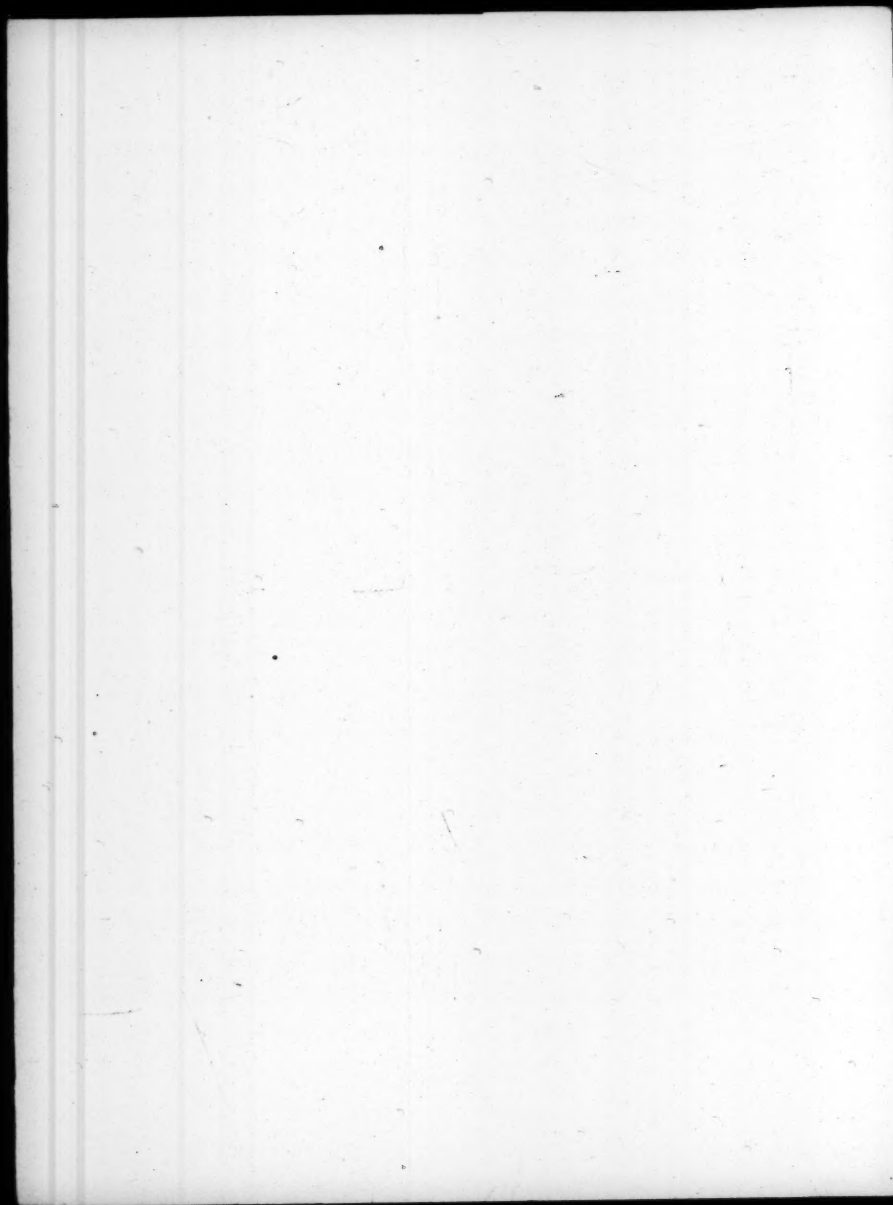
Therefore while we haue time let vs doe good, that as St Ierome saith, the Deuill may find vs occuppyed, for he is not easily snared of the Deuill, who is occuppyed in some good exercise: For if we be eyther idle or not well occuppyed, there are (as Bernard saith) three kindes of felwell, or matter fit to take fire in man, and so to burne and consume vs, if they be not quenched with the waters of life. The first, is the stubble of vncleane thoughts: The seconde, is the hay of wicked wordes: The thirde, is the woodde of vniuersall wickednes. The last of these cast Adam out of Paradise, and the load of these will cast vs into hell. But thanks be to God who hath in Christ, as out of Paradise, sent vs three Rivers of life, to quench this threefold felwell of sinne: The first, is the fountaine of his Word, so cleane our vncleane thoughts, there is the water of Remission: The seconde, is the fountaine of his Mercie, to season our besetting wordes, there is the water of Direction: The thirde, is the fountaine of his Grace, to water the plants of our good wordes, there is the water of Salvation. Cuen the cuppe of Salvation

web

(113)







(If I may so call it) compounded of faith and woorkes:  
 Plot of faith without woorkes, for that is a dead car-  
 nag. *1. Cor. 13. 1.* Plot of woorkes without faith, for  
 they are not acceptable: For without faith it is im-  
 possible to please God: And againe, whatfoeuer is  
 not of faith is sinne: But if there be a fulnes of faith  
 as it were Dauids sling, and an aboundance of cha-  
 ritie, as it were Dauids scutell: wee shall be able to  
 beat downe sinne, as the great Goliath, and enemy  
 of our soules.

Heb. 11. 6.  
 Rom. 14. 23.

1 Sam. 17.

Now if we will knowe what is good: and what  
 it is to doe good: then heere what the Apostle saith.  
 The Law is holy, and the commaundement is holy, and  
 iust, and good. So then, to doe the will of God, is  
 to doe good: to walke in his commaundements, is to  
 doe good: Whiche commaundementes teach vs, not  
 to liue liberally, iustly, and godly in this present life: So-  
 berly, in regard of our selves, that we doe not disho-  
 nor or defile our chaste bodies: Justly, towards  
 our neighbours, that we violate not them in name,  
 body, or goods: Religiously, towards God: that  
 we hallowe his Sabbath, worshiping him aright.  
 But these branches are too generall to be enlarged  
 at this present: we will come therefore to the speci-  
 all branch set downe by the Apostle: *1. Cor. 13. 13.*

Rom. 7. 12.

Titus 2. 12.

Forget not to distribute.

There is (saith Augustine) a good that maketh  
 good, and there is a good wherof we may doe good.  
 The good that maketh good, is the fountayne of  
 Grace, which is the efficient cause of all goodness,  
 wherof Saint James speaketh: Every good gifte,

## Serm. i.

## For Compassion

Iam. 1. 17.

and every perfect gift, commeth from above, from the father of lightes: The good where with we may doe good, are the riches and substance which God endueth men withall: Riches cannot make a man good, but men may doe good with them. Now then saith August. Thou wilt aske me what shall I doe with my gold and silver? &c. Harken what David saith: He hath dispersed abroad, and given to the poore, his righteousness remaineth for ever.

Psal. 112.

The good therefore which is to be done with our riches, standeth chiefly in distributing them, to such as haue need: which good is often in holy scriptures both commanded by precept, and commended by Example vnto vs.

Ecclesi. 11. 1

Salomó saith: Cast thy bread vpo the waters, for after many daies thou shalt find it. As if he should say: bestow thy alms, where it may seem to be lost: yet doubt not of thy rewarde, for surely thou shalt not lose it.

Verse 2.

Give a portion to seuen, and also to eyght: for thou knowest not what euill shall come vpon the earth. That is, be liberall to many, for thou knowest not what may befall thy selfe.

Verse 3.

If the cloudes bee ful, they will powre forth rayne vpon the earth: And, in the place where the tree falleth, there it shall lie. As if he should say, where there is plenty, there ought to be liberality, and wheresoeuer it is bestowed, there shall it be found.

Verse 4.

He that obserueth the wind, shall not sowe, and he that regardeth the cloudes, shall not reape. That is, he that delayeth his almes, and pretendeth to waite a better opportunity, shall lose the occasion to do good.

As

## to the Poore.

As thou knowest not the way of the wind, nor how the bones do grow, in the wombe of her that is with child: euen so thou knowest not the worke of God that worketh all. Is it if he should say, doubt not of the euent of thy liberalitie, though the reason be not euident. Verse. 5.

In the morning sowe thy seede, and in the eueninge let not thy hande rest: for thou knowest not whether shall prosper, this, or that, or whether both shall be a like good: That is, take every opportunity to be good, & leaue the euent to God. Verse 6.

The Prophet Esay, condemning the fasting of the hypocrites of his time, setteth downe the fruites or signes of a religious fast, speaking in the person of God: Is not this the fast that pleaseth mee, to deale thy bread to the hungrie, to bring the poore that wandreth into thy house, when thou seest the naked that thou couer him, and hide not thy face from thine owne flesh. And to the same purpose saith S. Iam. Pure deuotion, & vndefiled before God the Father is this, to visite the fatherles & widows, in their aduersitie. Esa. 58, 6, & 7.

And our Saviour Christ, whose exhortations are a lawe to vs, hath often stirre vs vp to this distribution: Sell that yee haue, and giue almes, make ye bags that waxe not old, laye vp a treasure that can neuer fayle in heauen, where no theefe cometh, neither moth corrupteth. Iam. 1. 27.

And Saint Paule giueth a charge to Timothy, to bee ladde vpon rich men: Charge them that be rich in this world, that they bee not high minded, nor trust in vncertaine riches: but in the liuing God, who Luc. 12. 33  
Mat. 6. 20.

# Serm. i.

# For Compassion

who giueth vs all things, abundantly to enioy:  
That they doe good, that they bee rich in good  
works, and ready to distribute, and communicate:  
laying vp for themselves a good foundation for the  
time to come, that they may obtaine everlasting life.

In which wordes, the Apostle beareth downe the  
pride of rich men, and their vaine confidence in  
riches, which is the pricke of their pride, whereby  
the poore are contemptible in their eyes, who yet are  
their owne flesh. Esay 58. 6. **See Gods image, and  
Christs members, and brethren Mat. 25. 40. And  
therefore he saith. See that ye despise not one of these  
little ones.**

Mat. 18. 10.

And Saint Augustine saith, when thou meetest  
a poore man in the streetes, consider that hee is a  
man, created after Gods image. Though hee bee  
poore, naked, and miserable, yet beate thou despise  
him not, such as he is, take heed thou smite him not,  
take heed thou drine him not away.

And againe he saith. when an almes is asked  
of thee, consider who it is that asked thee: who thou  
art, of whom it is asked? **What is it that is asked?**  
**Hee that asketh is a man.** So let thou be rebulid  
and the thing asked, who other, than that which  
was giuen thee before, not onely to vntow, but with  
out enioying, to doe good to other. **Curm as Salo-  
mon willetth vs: That our fountaine should flowe  
forth, as the riuers of water in the streetes.**

Prou. 5. 16.

There are all Gods beggers, that God therefore  
may acknowledge his beggers, for he not despise  
ours. Thou wilt say (saith Saint Augustine) **I**

am



117103

1. Tim. 6. 7.

Hcb, 13.2

Iob 31.15.  
17.19.20.21.  
22.

loynes

# Serm. I.

# For Compassion.

loynes did not blesse mee because hee was warmed with the fleece of my sheepe, If I haue lifted vp mine hand against the fatherlesse, when I saw that I might helpe him in the gate, let mine arme fall from my shoulders, and mine arme bee broken from the bone. What a patterne haue all rich men in this man, if they wold endeavour to come any thing neere it.

Mat. 8. 17.

In the Gospel Christ is both our patterne, and our teacher, who caresh all that come to him of their bodily infirmities: and though he had no great shew of wealth, yet he gaue to the poore. as appeareth lo. 12. 29. And as the rich women ministered to him of their substance, so he ministered to other of his store. Luc. 8. 2.

Act. 1. 20

And to the shame of all froward Christians, it is said, that even before his calling to christianity, Cornelius fasted, prayed, and gaue almes.

Act. 9. 36.

And in commendation of Tabitha, that she was full of good works, and almes deedes which she did, the widowes which lamented her death, shewed Saint Peter the coats & garments, which she had made to cloath the poore withall.

Now this Office of distributing, is not onely private, but publike, and appertayneth to the Magistrate, as wel as to other rich men. For distribution must be made both privately, and publicly, both of our private wealth, and common stocks. It appertayneth therefore vnto the Magistrate, first to provide, and then to distribute; for they are called feeders: In which case, they must bee both carefull to prevent, and diligent to content the murmuring of the people, as Moyses was, when the people

## to the Poore.

ple of Iſrael murmured: one while, for bread Exod. 16. an other while, for water Exod. 17. an other while, for fleſh Nomb. 11. whereat no doubt Moifes was greatly grieved, & was careful to appeaſe them. They muſt be as Joſeph, good ſtewards to provide in time of plentie, for the dearth to come, that they may preſerve the life of their brethren. Gen. 41. &c. In which caſe if it might pleaſe them to take a view of a little book intituled, The Regimēt of Pouerty, I doubt not but they ſhalbe greatly diverted thereby.

Neither muſt this charge of poſition, be wholly layde upon the common ſtocke, but they themſelves alſo, muſt liberally conſerre of their private goods, to helpe the common ſtocke, that their example may induce others. For when it is ſaide in the Goſpell: That the rich men caſt in their gifts into the Treasory, it is implied, that ſome among them were magiſtrates. And if David, would not offer ſacrifice to God, of that which coſt him nought: no more may our rich men, make this ſacrifice to God, of that which coſt them nothing. wherein wee haue a moſt royall example, in the Queene Heleſies bountifull benignolence, towards the poore of the Citie of London, to induce the liberality of her ſubjects.

In this diſtribution alſo, a proportion muſt be kept both on the behalfe of the diſtributors, and on the behalfe of thoſe which receive the diſtribution: For in the one, an Arithmetical proportion is to be kept: And in the other, the proportion Geometrical is to be kept.

Luk. 21. 2.

2. Sam. 24. 24.

Serm. I.

# For Compassion

**Gal. 6. 10.**

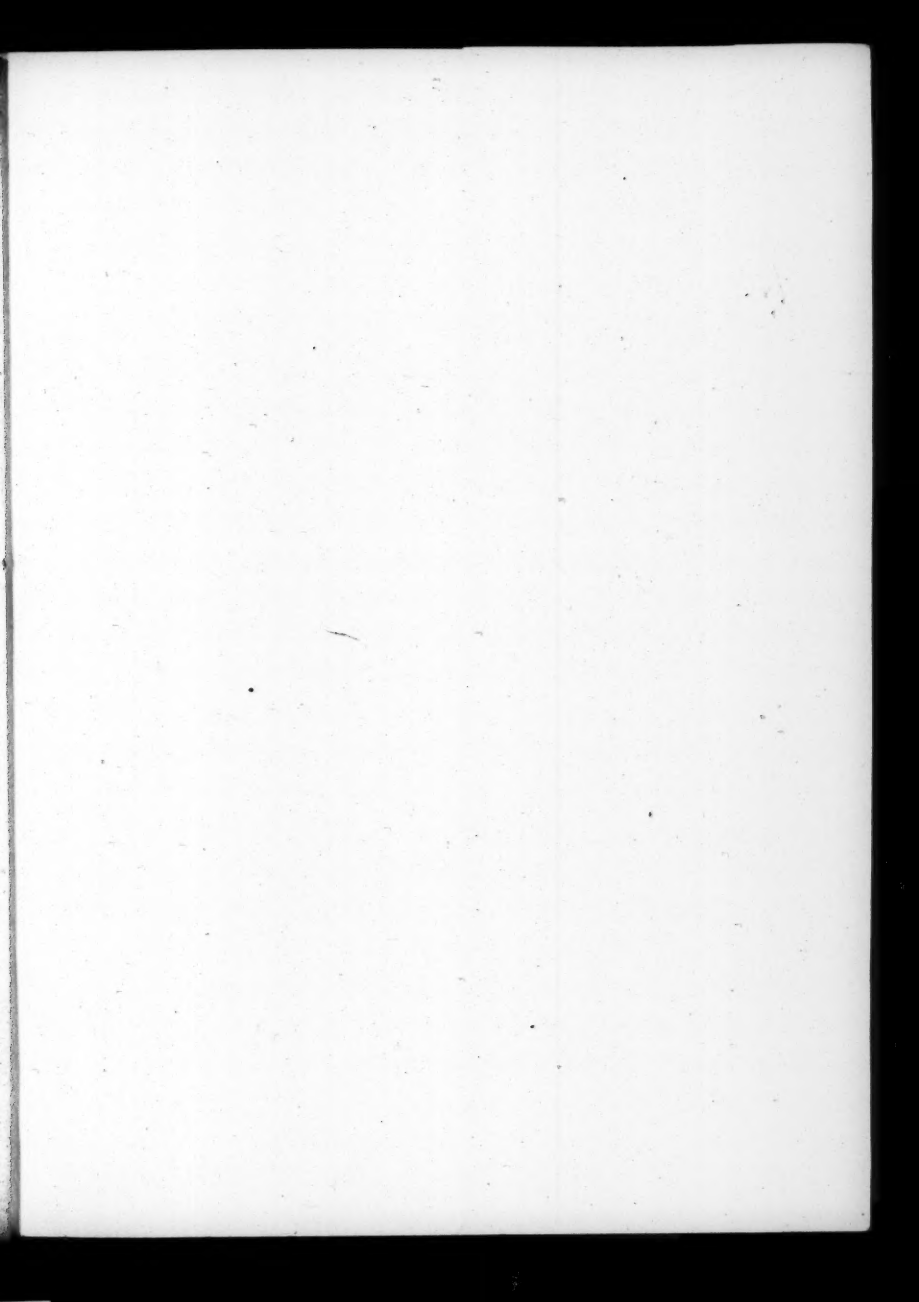
For they that haue much, must cast in the more:  
And they that haue little, may giue the lesse. Mat.  
23. 11. Again, euery mans necessity must be relieved:  
but some mans necessities, may make him the ra-  
ther to be relieved: According to the rule of the Ap-  
ostle: Doe good unto all men, but especially to those  
that are of the household of faith. And therefore Ber-  
nard saith: Let the Lords seruants carefully take  
heed, that they distribute not the Lords almes be-  
arbitrarily: That they giue not some, to such as should  
haue none, and none, to them that should haue  
some, much, to them that should haue little, and lit-  
tle, to them that should haue much.

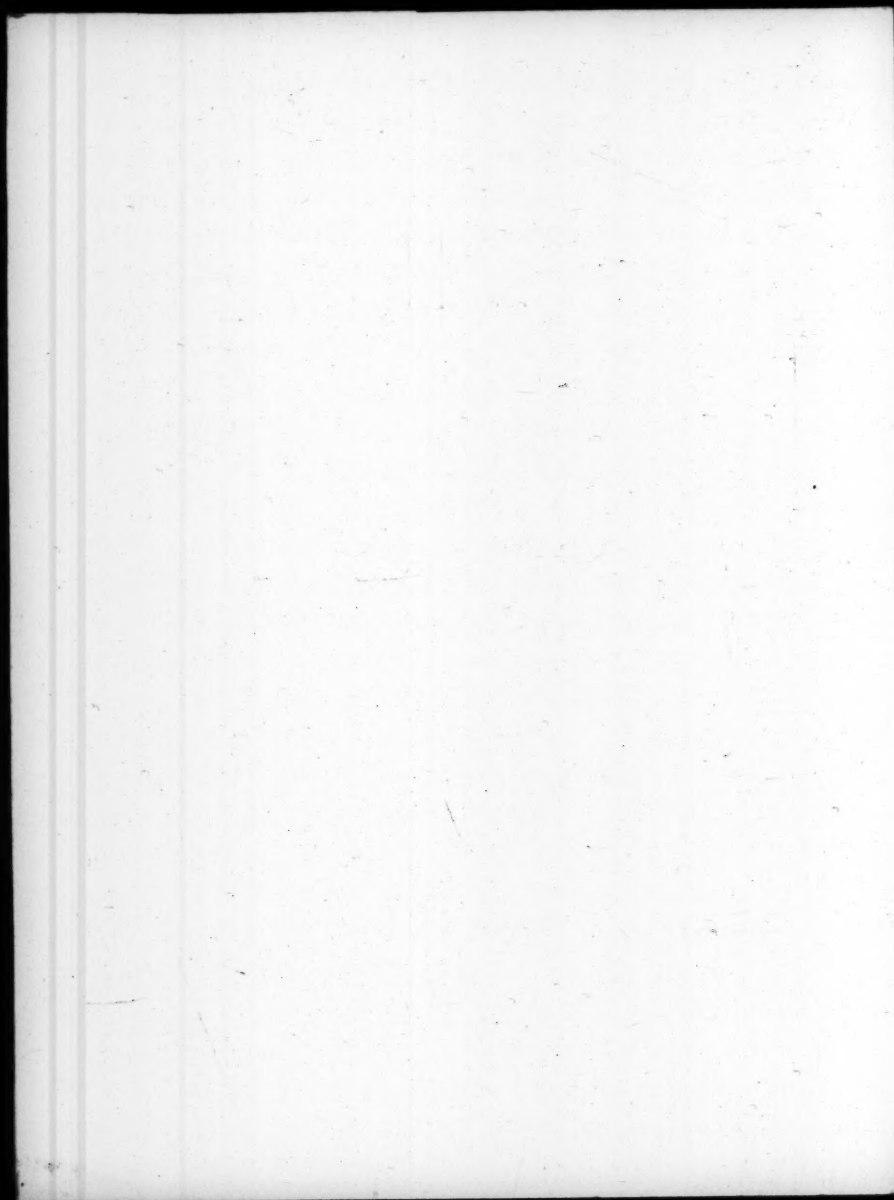
¶ Finally, the affection in distributing is to be re-  
garded: For, thus it be doone in Simplicity. Rom.  
12. 8. that is, according to the trust committed to  
them. Let not him that carrieth the purse, be a lu-  
der, 1 Cor. 13. 13. And understand that, relieving the  
poore, he do both reliefe the poore, and graunge at the  
same bestowed on Christ.

¶ Secondly, that it be done with cheerfulness. Rom.  
12. 8. For God loueth a cheerefull giuer. And so whe-  
ther it be much, or little, is offered according to  
the affection of the giuer, and not according to the  
value of the giue, as the bad others vnder. Luc. 21. 4.  
For which be his willing mind, is accepted, ac-  
cording to what a man hath, and he is acknowledged that he  
hath not lost, and he shall be rewarded.

¶ Thirdly, that it be not done with simulation or  
boasting, but humbly, as to be done of men: But let  
not thy left hande know, what thy right hande doeth.

And







# to the Poore.

And when ye haue done all that ye can, Say, wee are vnprofitable seruantes, wee haue done that which was our ducie to doe.

Luc. 17. 10.

Now, to apply these thinges to our selues: the Prophet Ezech. aggravating the sinnes of Ierusalem, about the sinnes of Samaria, yea of Sodome: reckneth the sinnes of Sodome to be these, Pride, Fulnes of bread, and aboundance of Idlenies, neither did they strengthen the hand of the poore: for the which sinnes, hee threatneth to bring sower great plagues vpon the land: The pestilence, Famine, The sword, and wilde beastes. If our sinnes were compared with the sins of Ierusalem, our Pride, Gluttonie, Idlenesse, & Unmercifullnes, would be found to exceede theirs: How then can wee escape the same punishment?

Ezech. 16. 49.

Ezech. 14. 21.

Our pride, gluttonie, and couetousnesse, hath deuoured our liberalitie, even as the seven leane kine, deuoured the seven fat: And our Idlenes doth make vs so to swarme with beggers, that they are able to eate vp all the store of the land, even as the seven leane Eares did eate vp the seven full Eares of wheate. And can we helpe all this with our calling on you? may we not say: Who hath belieued our sayings? Al the day long haue we stretched out our hand to a rebellious people that harden their hearts. We may iustly complaine with Augustine. As wee goe and come, to Church & from Church, the Poore crie out vnto vs, that we would moue you to compassion toward the, but they say they receiue nothing fro you, so they thinke we labour in vaine among you.

Gen. 41

Esay. 59. 1.

Augustine.

C

Be

## Serm. I.

## For Compassion

But let vs consider the hand of the Lord: who hath often shaven the rodde ouer vs. The Pestilence hath often afflicted the whole land: Let vs take it as a plague for our pride. And this scarcitie, or rather dearth not onely of bread, but of all other victuals, which now more hardly pincheth vs, than in many yerres before: Let vs take as a cheacke of our gluttonie, or fulnes of bread: which want, conuenient with our Idleness, if it should bring a sword: let vs take it as a punishment of our Idleness. And the desolation which may follow, may iustly be imputed to our inmercifubnesse: which that we may preuent, let vs followe the counsel of the Orator Demosthenes to the Athenians, At what time Philip of Macedone besieged their Citie: The men of Athens, yet haue great store of money and riches, if ye will bestow them, ye can want neither men nor munition: So we may say to you, in these great threatnings of our forsaie enemies: We haue great store of money and wealth, if ye will bestow them, ye can want neither men nor munition: But I say further, if ye will in time distribute your money and wealth, with a ready and willing mind, according to the commandement of God, ye shall not want Gods assistance. And thus much for the Exhortation.

It followeth now to speake of the Reason annexed to this Exhortation.

For with such sacrifices God is well pleased.

**W**ereade of a little fish called Remora, which hath this secret power, to stay the greatest ships in their

## to the Poore.

in their swiftest course, as it did the ships of Iulius Cæsar, the great Monarch. This world is a sea of sinne, tossed with many tempestes, and wee are as ships sayling to the haven of rest, but in this our navigation, there are many Remores, many lets, to hinder vs in our course of well doing. It were too long to reckon the manyfold lets, and hinderances of this liberallitie, and no lesse time would it require, to deliuer the sundrie remedies: The chiefe hinderance is Couetousnes, which is ioyned with a distrust of Gods providence, which our Saviour Christ laboureth to remove by many reasons, Mat. 6. 19. Luk. 12. 33. &c. for the covetous man seareth losse by giving: But almightie God promisseth gaine, not onely in this world, but in the world to come. Hee that giveth vnto the poore, lendeth vnto the Lord, and soe what he layeth out, it shall be paid him againe. His barnes shall be filled with abundance, & his wine presses shall flow over. The soule that blesteth shall bee made fat, and he that watereth shall bee watered. Hee that soweth his Come, the people will curse him, but blessing shall be vpon the head of him that bringeth it forth. In the time of death: And for the time to come, He layeth vp a good foundation, euen treasure in heauen. 1. Tim. 6. Mat. 6. For they shall be receaued into euertlasting Tabernacles. Luke 16.

And therefore Augustine vpon the wordes of the Psalmist. Hee hath dispersed abroad and given to the poore; his righteousnesses remaineth for ever: Marke, saith he, what is increased, and what is decreased: That is decreased, which hee must needs haue lost:

1. Tim. 4. 8.  
Pro. 19. 17.

Pro. 3. 10.  
Pro. 11. 25, 26

Psal. 112. 11

That is increased, which hee shall possesse eternally: his money was diminished, his righteousnesse increased.

**Chrysostome.** And Chrysostome saith: He that doth a good deed, receiveth a good turne, rather than giueth: for hee receiveth more than he laide out, because he lendeth to God, not to men: hee increaseth his wealth, & not diminisheth: for all that which is ours, is then most of all ours, when it is common to vs with our brethren.

**Damasc.**

And Damascen saith, thou givest but litle, and receivest much: thou reachest a penie, and receivest a kingdome: thou givest a transitorie thing, and gapest an eternall. wee commend a Merchant, that selleth Leade and getteth Golde, and shall wee not commend him that giveth his money to get righteousnesse? wee will willingly give out one pound to receiue a hundred, and shall wee not give a litle money to purchase a kingdome? But let vs returne to the Apostle. The Apostle setteth downe fower Motives, to induce vs to liberallitie towards the poore.

The first Motive, included in his generall reason, is, That by distributing, we become Sacrificers. In the time of the law the people might not offer their owne Sacrifice, nor approach to Gods Altar, but they were faine to bring their offering to the Priest, who, by a peculier priuiledge, might present it to God: Now wee are freed from this bondage, and are merie one of vs consecrated Priests. To offer vp spirituall sacrifice, acceptable to God through Iesus Christ.

Apoc. 1. 6.  
1. Pet. 2. 5.

The

## to the Poore.

The second Motiue, is that our woordes become Sacrifices: for how can it bee but that all our good woordes should be Sacrifices; when as we our selues both soule and body, are holy and liuing sacrifices. Rom. 12. 1. wherein also there is great obbes, betweene the sacrifices of the olde Testament, & ours: for there, the bodies of brute beastes were offered in sacrifice, we offer our owne bodies, by mortifying our corrupt affections, and walking in the bones of life.

The third Motiue is, that our Almes Deedes are Wel pleasing sacrifices: for when the persons are accepted, the woordes must needs be accepted. Abel was accepted, and therefore his sacrifice accepted. Gen. 4. 4. Noah was accepted, and therefore his sacrifice accepted. Gen. 8. 21. Abraham was accepted, and therefore his sacrifice accepted. Gen. 15. 9. But who is it that maketh us acceptable: but hee that is the best beloued, even Iesus Christ, to whome it was saide: This is my beloued Sonne, in whome I am well pleased. Therefore we presume not of our owne worthinesse, or of the worthines of our woordes, but of the fauour of God in Christ: for it can not bee, that any mans woordes can be acceptable, till he himselfe be reconciled, neither is any man accepted for himselfe, but by faith in the Mediatour Iesus Christ.

The last Motiue, is, that out of the consideration of Gods person, to whome our woordes are acceptable, whole fauour excelleth the fauour of all creatures. And surely, if the aduersaries esteemed greatly of themselves, because their woordes pleased men:

Mat. 9. 17.  
Mat. 17. 2.

Vale 12  
Vale 12  
Vale 12

## Serm. I.

## For Compassion.

Socrat. 2. 6. 4.

how much more ought wee to reioyce, when our  
 mooves please God? For hee is not alwaies please  
 worthy, whom men do commend, but he whom the  
 Lord commendeth. 2. Cor. 10. 10. yea that which is  
 highly esteemed in the sight of men, is many times  
 abominable in the sight of God. Luc. 16. 15. Let  
 us therefore endeavour to please God, lest the Phar-  
 ises rise up to indictment against us, who were so  
 carefull to please them. Consider the Pharisees con-  
 demne us, who are so carefull to please their louers:  
 For which cause Pharis was beat out into teares, for  
 when Iohannes had brought him out of the desert,  
 into the Cities of Abdonias, where he beheld a cer-  
 taine light woman curiously attired, and gorgeously  
 arrayed to entice her louers, he brake forth into teares,  
 and being demanded the cause, of his weeping, hee  
 answered, that those things moued him to weep:  
 The one thing, because he saw that woman come to  
 headlong to destruction with her louers. The other  
 was, because hee himselfe was not so carefull to a-  
 doeue himselfe with vertues to please God, as she  
 was to decke herselfe with vanities, to entice men.  
 Note that it may appere, that these vertues  
 please God more altogether, it is evident by many te-  
 stimonies of holy scripture.

Esa. 7. 31.

Verse 12.

Verse 14.

Verse 15.

The Lord by the prophet Eley, denouncing the on-  
 thepfulness and hypocrisy of his people, in contempt  
 of their sacrifices, which hee saith I will not take with  
 the multitude of your sacrifices. Who requireth  
 thine offerings, saith the Lord, while I see them. I  
 will not take them from you, saith the Lord.  
 that



that the Lord requireth: Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill: learne to doe well: seeke iudgement: relieue the oppressed: iudge the fatherlesse, and defend the widdowe: Then come and let vs reason together. Verf. 26.

In like manner the Prophet Micheas, induceth the hypocrites, carefully enquiring how they might please God? When shall I come before the Lord? And after many large offers made by the hypocrites, the Prophet answereth them: He hath shewed thee, O man what is good, and what the Lord requireth of thee: namely to doe iustly, and to loue mercie, & to humble thy selfe to walke with thy God. Mich. 6. 6.

And Osea setteth down this sentence from Gods owne mouth: I desire Mercie, and not sacrifice: in which sentence, our Saviour Christ alledgeth choice in the Gospell, Mat. 9. 13. & 12. 7. Osea, 6., 6.

And Saint Paul, commending the liberallitie of the Philippians in relieuing of his necessity, saith: I was enuilled after that I received of Epaphroditus that which came from you: An odour of a sweete smell, a sacrifice acceptable, & pleasant to God: And S. James calleth it Paradoxeion, Iam. 1. 17. as it is before alledged. Philip. 4. 18.

To concludetherfore, Seeing Christianity is not an idle profession, but a busie practice, alwaies occupied in doing good: And seeing among all other good workes, distributing to the necessitie of other, is a speciall good worke, not onely comfortable to other, but also profitable to our selues, &

## Serm. 1.

## For Compassion

acceptable to God: Let vs cast off our slothfulnesse,  
and labour diligently in Gods Vineyard: Let vs  
cease from doing euill, and learne to doe good, con-  
sidering that not onely, Euery tree that bringeth  
forth euil fruit: but also, Euery tree that bringeth not  
forth good fruit, shalbe hewen downe, & cast into the  
fire:

Mat. 3. 7 & 7  
19.

It is both a comfortable, and a terrible sentence,  
which is pronounced by our Saviour Christ in the  
Gospel:

Mat. 23. 34.

Comfortable, when it is saide: Come yee blef-  
sed of my Father, inherite the kingdome prepared  
for you, from the foundations of the world: For I was  
hungred, and ye gaue me meat &c.

Verle. 45

Terrible, when it is said: Goe yee cursed into e-  
uerlasting fire, which is prepared for the Deuill, & his  
Angels: For I was an hungred, and ye gaue me no  
meate. &c.

Which one sentence, being the last that shalbe gi-  
uen in the Generall iudgement, ought to continual-  
ly to ring in our eares, that it might strike our harts  
with compassion: That thereby wee might

attaine euerlasting life, Through Iesus

Christ our onely Lord, to whom

be all glory &c. Amen.

FINIS.

THE  
SECOND SERMON,

OR  
EXHORTATION,

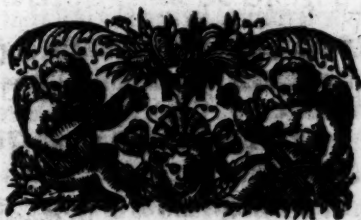
Perfwading to Charitie,  
and Hospitalitie towards  
the Poore:

Vpon the wordes of our Sauour

Luke, 14. verſe. 13. 14. But when thou  
makeſt a feaſt, call the  
Poore, &c.

Diuided into two partes.

*Set forth by Authoritie.*



LONDON

Printed by I. Windet, for Andrew  
Maunsell. 1 5 9 6.

# SECOND SERMON

OR  
EXHORTATION

Persevering to Charity

and Hospitality towards

the Poor.

Upon the words of our Saviour

Luke. 14. verse. 12. But when thou

makest a feast, call the

Poor, &c.

Divided into two parts.

Set forth by Andrew



LONDON

Printed by I. Winder for Andrew

Manuell. 1796.

# THE SECOND SERMON.

Luke. 14. ver. 13. 14.

13 But when thou makest a feast, call  
the Poore, the maymed, the lame,  
and the blinde,

14 And thou shalt be blessed, because  
they can not recompence thee, for  
thou shalt be recompenced at the  
resurrection of the iust.



It is not the least parte of a Prea-  
chers commendation, which Saint  
Paul remembereth, Hoping to Ti-  
mothy, that he should (\*) Prædicare  
tempetive, which is (as I inter-  
pret it) to preach such doctrine as  
is reasonable, agreeing to the con-

a) 2 Tim. 4. 2.

## Serm. 2.

## An Exhortation to

Dilection and regard of the hearers to whom, and be-  
 fitting the occasion and opportunity of the time in  
 which it is preached: or rather as the Prophet Esay  
 expoundeth it<sup>(b)</sup> to be able With a tongue of the lear-  
 ned to minister a word in due season to him that is wea-  
 rie, **De esse** (which cometh nearest of all) to ex-  
 pound it in our Saviour Christs owne wordes, like  
 c) Luk. 12. 42. A faithfull and wise Steward in Gods household<sup>(c)</sup> to  
 giue to euery man his portion of meate in due season.  
 For, although it bee vniuersally true of the worde  
 of God, which the Psalmist saith: <sup>(d)</sup> The wordes  
 of the Lord are pure words as fined Siluer, seuen times  
 tryed in the Furnace: **Net** saith Salomon, A worde  
 spoken in season and in due place, is of more worth, for  
 that is<sup>(e)</sup> like Apples of Golde set in sockets of Siluer.  
 If you requite example hereof, looke no farther then  
 to Christ himsele, the best speaker that euer spake  
 with tongue, marke his manner of teaching, and  
 you shall see how hee doth euer apply and attemper  
 his doctrine to the disposition and qualitie of his  
 hearers: For you shall reade how aptly<sup>(f)</sup> when he  
 saw his Disciples giuen to drowsines and heauie  
 with sleepe, he then thinketh it most meete to exhort  
 them to Watch and pray: <sup>(g)</sup> when hee saw them en-  
 cline to ambition, and to affect superiouritie, then He  
 leaueh a Child in the middell of them, and in this  
 looking Glasse sheweth them what is true humil-  
 tie: <sup>(h)</sup> when hee saw them to moue in wrath, and begin  
 to be discontently, then hee preached vnto them of the  
 force of such love that is able to remooue mount-  
 aines: To must other instances, which are many.  
 nonio s. 51 you

b) Esay. 50. 4.

c) Luk. 12. 42.

d) Psal. 12. 6.

e) Pro. 25. 11.

f) Mat. 26. 40.  
41.

g) Mat. 18. 7. 4

h) Luk. 17. 3. 6

2. 4. 11. 2. 6



# Charitie and Hospitalitie.

## Part. I.

you see here in this Chap. how Christ being as we ate  
in the house of a Pharisee, & observing the behaviours  
both of the guests, & of the least maker: you see I say,  
how fitly hee applieth himselfe both to the one and  
the other, for (1) perceiuing the guests to bee high  
minded, and to strue for the chiefest places, he teach-  
eth them humilitie and lowlinesse, and (2) seeing the  
Pharisee himselfe giuen to profusion and sumptu-  
ousnes, to vaine ostentation and pompe of the world,  
hee preacheth vnto him of true liberalitie, and of the  
fruites of Charitie: and therefore saith he, When thou  
makest a dinner or a supper, call not thy friendes, &c.  
And last of al, by a most fit Anagoge in proportion (3)  
hee draweth them from the consideration of these  
earthly meates, which were then before them, to re-  
member the spirituall foode of their soules, and the  
heavenly banquet, to the which God calleth them  
and all men by the preaching of his Gospell, and to  
take heed, least through their owne negligence and  
contemnt, they exclude themselves from the same.  
So that (to returne to that which I began to say)  
as it is a chiefe parte of a skillfull physicion to apply  
his medicine to the naturall humour of the disease,  
whereof his patient labourerh: So is it not the least  
part of skill in the seruants of God, who are the spi-  
rituall physicions of our soules, to apply their medi-  
cines, gathered & composed out of the word of God,  
to the opportunitie of time, place, and persons, as  
they may best serue for the curing of such enormities,  
as doe most abound and raigne in the body, either of  
the Church, or of the common wealthe.

Luke. 14.

i) Verse. 7. 11.

k) Verse. 12. 24

l) Verse. 16. 24



zealous preaching stretch and stirre up our selves,  
 and by earnest and continuall prayers, call and cry  
 vnto God, that the life and spirit of Charitie, of mer-  
 cie, and Loue may returne vnto the earth againe: or  
 else there is no hope that Charitie shall ever liue a-  
 gaine amongst vs. Consider then (I pray you) here  
 at the first entrance, and leaue not this point, till  
 thou hast made vse of it: consider I say, how fitly  
 this doctrine serueth for these times, wherein when  
 thou shalt see on the one side the extremitie and mise-  
 rie of the poore, and on the other side, the etuelitie and  
 inmercifullnes of the rich: when thou shalt see such  
 exesse in feasting of the rich one to another, and such  
 defect in feeding, clothing, and harboring the poore,  
 which lie at their gates; thou must (seeing this)  
 thinke with thy self, that if Christ being in the house  
 of the Pharisee at his feast, where many more of  
 the pharisees were present, seeing them to cheere  
 and entertaine one another sumptuously, & all this  
 while no consideration nor care of the poore; had iust  
 occasion to say: When thou makest a dinner or a sup-  
 per, call not thy friends &c. Then the ministers of  
 Christ finding the same fault among men now, haue  
 also this occasion to soloto the heppes of their master,  
 and to teach them how and when they should feast,  
 that they should make feastes of Charitie, not of su-  
 perfluities, and that they should call and invite to  
 their feasts, the poore and not the rich, not looking  
 for any recompence or retribution at their handes,  
 that so they may be recompensed at Gods handes, in  
 the resurrection of the iust. Thus much may serue

for the scope and ble of these wordes, which I haue  
therather thus farre dilated in the beginning, that  
thou maiest in the sequell of this discourse still cast  
thine eye backe to the same.

Now this  
whole Chap.  
consisteth of  
these 2. parts.

The first parte containeth the narration of such  
things, as Christ either said or did in the house of the  
Scharille. verse. 1. — 24.

The latter parte continueth the discourse of his  
Journey to Jerusalem, and sheweth what speeches he  
did to the people in the way as he went, as touching  
the dressing of our sinnes, and making vs off the Crosse  
to followe Christ. verse. 25. — 37. to the end.

In the former part wee may see that as Christ  
was sent to vs from God his father, a Mission  
both for the soule and body, so in the house of this  
Scharille hee sheweth the vertus and practice of  
them both.

o) Verse. 2.

1. and 2. of

Sirma,

p) Verse. 3. 6.

2. with firm.

q) Verse. 7. 11.

r) Verse. 12. 14.

s) Verse. 16. 24.

First, by these things which he did, he sheweth that hee  
was sent to vs from God his father, a Mission  
both for the soule and body, to heale the outward in-  
firmities of nature, therefore he Cured (o) the man diseased of  
the Drop sicke.

First seeking to re-  
formation in the true worship of  
God, and in the right vse of the  
Sabbath, which point concer-  
neth the first Table.

Then by these  
things which he spoke,  
he sheweth that hee  
was sent to vs from God his father,  
a Mission both for the soule and body,  
to heale the inward in-  
firmities of nature.

Finally, transferring all this to a spiritual vse,  
he teacheth vs in the true bread of life, and being  
in the true bread of life, and being

mitted by this Pharisee to a materiall banquet, hee inviteth him againe, and all his guesstes to a spirituall banquet, enen to the lambes supper.

These wordes belong to the last branch of the former table, for hauinge a little before repproued the pride of the ghesstes, and taught them humilitie, now bending himselfe to the householder, hee noteth in him vaine glorie and ostentation, and teacheth him perfect charitie, and the true vse of feasting: and therefore saith he: When thou makest a dinner or a supper, &c.

He teacheth him	1 To shunne the abuse	} of feasting	Ver. 12.
	2 To practise the true vse		Ver. 13, 14
1	The first branch is negative, call not	the rich.	
2	The second affirmatiue, but call	the poore.	

These two branches are so implied, & doe so mutually depend and agree together, that the handling of the one is the unfolding of the other, therefore I will insist onely vpon the latter, yet so as it shall still haue relation to the former: for the true vse of any thing cannot be soundly taught, except the corruption and abuse of the same be first remoued.

But when thou makest a feast: First of all therefore our Saviour Christ doth not vtterly condemne all feasting, nor take away the duties of humanitie, whereby friendship, neighbourhood, and societie is maintayned among men, as if it were altogether vnlawfull for one frende to feast another, for one neighbour to invite another, or for one houseman to entertayne, and cherish another, for this ad-

uantage

Exhortation 2.

Exhortation

(c) 2. Tim. 2.

2. 3.

uantage would wooldy courteous men soone take hold of, to cut off all occasions of expence & charges, that they might liue to themselues alone: no, we may in no wise thinke, that Christ would in any case allow that same vnthankfulnes and vnnaturalnesse, (\*) which S. Paule reckoneth amongst the vices which should raigue at the latter ende of the world: neither may we imagine that Christ was such a reformer, that because a thing indifferent may bee abused, therefore to preuent the abuse, hee will take away the thing it selfe: surely no, but wee must obserue, that Christ applyeth his speech here directly and distinctly to the Pharisey who had invited him, as may appeare by that he saith, When thou makest a feast, &c. whom for that he saw to be addicted to vain glory, and to hunt for thanks, and fauour, and recompense at the handes of his rich frendes and equals, and saw in him no care of the poore, no consideration nor compassion of the needie and impotent, therefore he giueth this lesson to him, When thou makest a feast call the poore. In the person of this one man, noting it as a fault in any, to bee vainely prodigall in feasting rich men, and to neglect the care of the poore, which ought first of all others to be regarded.

Againe, Christ teacheth vs here what is true liberallitie, and perfect charitie: nowe to entertayne them that are able to entertaine thee againe, it may be civil countesse, but this is not true and perfect charitie, it may bee recompensed at the handes of men now presently, but it shall not bee rewarded of God



in the resurrection of the iust, therefore saith Christ, if thou wilt doe a worke of true charitie, When thou makest a feast call the poore. And very fitly, for the phariseis<sup>(u)</sup> as we may read in the gospel, thought this to be charitie, to loue those that loued them, and to shew kindnesse where they founde kindnesse, but alas saith Christ<sup>(x)</sup> what thanks is this; or what rewarde doth it deserue, to shewe loue for loue, to lende where you looke to receiue, to requite one kindnesse with another; why the very publicanes and sinners do thus much: but if you loue aright, loue them that hate you, if you will lend as you ought, lend freely & looke for nothing againe: if you will do the workes of mercy, then follow the example of your heavenly father, who sheweth mercy to them that neuer deserue it: thus shal you shew your selues the children of the most high, and great shalbe your reward.

(u) Mat. 5. 43.

(x) Luc. 6.  
32—36.

Besides it is not any way Christs intention here to ouerthrow the thing it selfe, whereof he speaketh, but the abuse of the thing, that is to say, he doth not generally forbid feasting, for then he would not haue said, when thou makest a feast: but as hee saith when he forbiddeth swearing<sup>(y)</sup> swear not at all, so he would haue said here, feast not at all: but he doth onely prescribe the right vse and order of making a feast, and as the spouse in the Canticles saith<sup>(z)</sup> ordinauit in me Charitatem: so doth Christ here no more but shew the due order and right vse of charitie, that true charity doth alwaies principally respect them that haue most need, and doth not looke to the present reward, but to the promise of future happines. Therefore

(y) Mat. 5. 34.

(z) Cantic. 2. 4.



# Serm. 2.

# An Exhortation to

(a) Mat. 9. 13.  
ex Hosea. 6. 6.

as we expound that place, where Christ saith (\*) I will haue mercy and not sacrifice, not simply to con-  
demne the sacrifices of the law; but the sence to bee  
this, I will not haue sacrifice without mercy, but  
mercy must haue the chiefe place, & then thou mayest  
bring thy sacrifices, and they shall bee accepted, els  
not: So when Christ saith here, bid not thy frendes,  
but call the poore: he doth not make it altogether  
vnlawfull to bid thy frendes, thy neighbours, thy  
kinsfolke, thy brethren, but the intent and purpose  
of Christ is; that first and principally the poore must  
be provided for, that they may bee relieved, then af-  
terwardes, this dutie being doone, we may also en-  
tertaine our frends and neighbours. And as Christ  
saith in another case (b) these things might haue been  
done, and yet the other not to bee left vndone: So  
these things we may do, we may inuite our frendes  
and neighbours, and kinsfolkes, but we must at no  
hand leaue thother vndone, the poore, the halt, the  
lame, and the blind must not be forgotten. Therefore  
one hath this obseruation upon this place: Christ  
saith here, bid not thy rich neighbours: which epi-  
thet though it be annexed onely to this last worde,  
yet is it to bee referred also to the three former, thy  
frendes, thy brethren, thy kinsfolkes, as if Christ  
shoulde say: If thy frendes, thy brethren, thy kins-  
folke, thy neighbours be rich, call them not, but if  
they bee poore, then thou mayest, nay thou oughtest  
to bid them, for so bee addeth immediately, but call  
the poore. But I will conclude this point with Beda,  
who doth thus expound this place: Christ, saith he,  
doth

(b) Mat. 23. 23

doth not forbid it as a sinne, that rich men should feast one another, or that a man should call his friendes, his brethren and neighbours, but as of other affaires pertaining to the necessitie of this life, so of this, Christ pronounceth that it auaileth nothing to the attainment of eternal life: For (saith Christ) they may inuite thee againe and so thou hast thy recompence.

I might amplifie this point yet farther, but seeing this may bee sufficient to proue the lawfulnessse of the thing, let vs now proceed further to the manner, how a Christian should prepare a feast, & with what ghestes he should furnish the same; that Christ sheweth in the words following: Call the Poore, the Maymed, the Lame and the Blinde.

Before we speake De iure, what wee may doe in right, now wee shall shew De officio, what wee ought in dutie and Charitie to doe, Viz: We must Call the Poore, the Maymed, the Lame and the Blind. In the former verse, he excludeth former sortes from our feastes of Charitie: first, our friends, Second, our brethren, Third our kinsfolkes, fourth our rich neighbours: that is to say, there are two speciall bonds of worldly Societie, the one naturall, which is the bond of Alliance and kindred, the other Civil, which is the bond of friendship, and these two are the causes of carnall and worldly Loue. But (saith Christ) in a worke of true Charitie, neither of these two is to be respected, nor the former, therefore saith he, Call not thy brethren nor thy kinsfolkes, nor the latter, therefore he saith, Call not thy friendes nor thy rich neighbours.

Now in this herbe Paria paribus confer, hee admitteth former sayes to our feast, as before he excluded former: First, the Dowe, Second, the Maimed, third the Lame, fourth the Blind, that is to say, Charitie respecteth not any humane or carnall Inducement either of friendshippe or kindred, but Charitie looketh to the pouertie and the miserie of a man, as we shal see most lively in that same mirrour and patterne of true Charitie, (<sup>c</sup>) the Samaritane in the Gospell: The Iew, whom he so mercifully relieved, was neither his friend nor his neighbour, there was no bond of friendshippe to mooue him to shew mercy, he was neither his brother nor Illie, there was no bond of nature to inforce him to helpe him, yet notwithstanding because hee saw him destitute of helpe, lying in miserable plight, wounded & halfe deade, this onely respect was a sufficient motive to make him a friend and a neighbour, and to take as great care of him, as if he had bene his kinsman or his brother. Now saith our Saviour in the conclusion (<sup>d</sup>) Go thou and doe the like: If thou see any to stand in neede of thy helpe, to be in want and miserie, though hee bee neither brother nor kinsman, friend nor neighbour to thee, yet for that he is poore and needy, helpe him, relieve him, supplie his want, doe thy Charitie to him.

Some men cannot labour, nor doe any thing to get their living, either for want of limmes and bodily strength, as the Maimed and the Lame, or for want of sight as the blind. Call them,

Some againe though they doe labour and take paines

of Luk. 10.

30.—37.

4) Luke. 37.

paines in their vocation and trade, yet by reason of  
 the extremitie of the world, for that their vvents are  
 so great, the prices of all necessaries so deare, and the  
 hearts of men so hardned, they cannot liue by their  
 labour, nor maintaine their charge, but suffer want  
 and are poore. Call them also: May call them first of  
 all, for so you see here Christ setteth these poore in the  
 first place, Call the Poore, as if hee would haue such  
 poore specially to bee relieved: For though to helpe  
 the Maymed, Lamme and Blind, be a proper worke  
 of Charitie, yet in giuing to the first sort of Poore,  
 which cannot get their liuing by their labour, thou  
 dost a double good worke, for thou dost both sup-  
 ply their needfullie, and thou preventest their baw-  
 fulnes, which though they haue as great, yea and  
 often times more neede then the others, yet they are  
 ashamed to begge and craue thy Charitie, as others  
 doe. Specially, this holdeth in those Poore, which  
 not through their owne fault, but by the oppression  
 and iniurie of the rich are faine into decaye. Then  
 these are a fit subject for Charitie to worke vpon,  
 and therefore When thou makest a feast call these, Cal  
 the Poore, the Maymed, the Blind & the lame: Take  
 for thy example God himselfe who is (\*) Charitie it  
 selfe, when hee made his great Supper who were  
 his guests: Reade in this Chapter a little after these  
 wordes the Lord speaketh thus to his seruants: (†)  
 Goe out quickly into the corners & streets of the Cit-  
 tie, and bring in hether the Poore, and the Maymed,  
 and the Hake and the Blinde: And more, if there bee  
 yet any comelst (‡) Goe out into the high waies and  
 hedges

c) 1. Ioh. 4. 8.

Luke. 14.  
§) Verse. 21.

§) Verse. 23.

hedges, and compell them to come in, that my house may be filled: As thou seest thy heavenly father mercifull, so like a good childe imitate thy father in mercy: and when thou also makest a feast, call thither the poore and the maymed, and the halt and the blinde: nor know that the greatest resemblance of likenes is in the face, and we say that childe is most like the father, which doth resemble him in the countenance and face: Now mercy in the scripture is called the face and countenance of God, as in the Psalmes, <sup>(b)</sup> God bee mercifull vnto vs, and blesse vs, and lift vp the light of his countenance vpon vs, and be mercifull vnto vs. So then he that is most inclined to mercy, he is most like to God, and he is the true childe of God: Therefore saith Christ <sup>(c)</sup> be you also mercifull as your heavenly father is mercifull, and so shall ye bee the children of the most high, for he is kind &c. Will you behold as in a looking glasse the image of such a good childe: then reade in the booke of Tobiah, <sup>(d)</sup> who vpon a solemne feast day (as it might be vpon a whitsunday) seeing great cheere prepared, and more store of meat then might suffice for his familie, goe: (saith hee to his sonne) and bringe what poore man soeuer thou shalt finde of our brethren, which doth remember God, and loe I will carrie for thee: yet another example hereof in Iob <sup>(e)</sup> The blessing of him which was ready to perish came vpon me, and I caused the widdowes heart to reioyce: <sup>(f)</sup> I was an eye to the blinde, and a foote to the lame: I was a father to the poore, and when I knew not the cause I sought it out diligently: And in another place. <sup>(g)</sup> I haue restrained

h) Psal. 67. 1.

i) Luc. 6. 35,  
36.

k) Tobiah, 2.  
3, 2.  
In die Pentecostes.

l) Iob, 29. 13.

m) Verse 19.

ned

# Charitie and Hospitality.

Part 2.

ned the poore of their desire, or haue caused the eyes of  
the widow to see, or haue caused money men to shew, &  
the factious hath not caused the roose from my youth  
her (that is to say the Orphan) hath grown vp with me  
as with a father, and from my mothers wombe  
haue been a guide to her (that is to say to the widow)  
If I haue seene any perish for want of clothing, or any  
poore without covering: If his loynes haue not ble-  
ssed me, because he was warmed with the fleece of my  
wooll: If I haue lift vp my hand against the fatherlesse,  
when I sawe that I might help him in the gate, then let  
mine arme fall from my shoulder, & mine arme be bro-  
ken from the bone. **A** most rare and blessed exam-  
ple: **G**od proffeth himself to be **(P)** a father to the  
fatherlesse, and a defender or iudge of the widowes  
cause. **H**ere is a true child of God, but is also a  
father to the Orphan, & a maintainer of the truth  
domes right. **I** could wish (good christian) that  
thou wouldst every morning before thou attouch  
thy selfe, beholde and looke thy face in this glasse,  
that is to say, **I** would haue thee looke into the  
booke of God, which Saime Iames **(P)** compar-  
eth to a looking glasse: consider these and the  
like examples of charitable, liberal, and bountifull  
and make how like or unlike thou art to them, and  
**I** haue no doubt but this will shew in thy hart the  
bowels of mercy, and will come forth in thy life by  
tokens of compassion, by almes deedes, by liberali-  
tie towards the poore, & such like good works.  
**T**here thou shalt behold **G**od thy father mercifull  
and liberall: **(P)** rich in mercy, as Saime Paule saith,

a) Job. 31.

16-22.

2.1.100

o) Psal. 68. 5.

p) Iam. 1.

23-25.

q) Ephel. 2. 4.



Serm. 2.

· vii **An Exhortation to**

1. **Confidentiality**

Isay 57.1.

1) Mat. 25.  
2536.

u) Vcr.34

yearly) Paternus misericordianus: the Father and the  
God of all mercy: thou shalt see Gods children and  
Saintes thy brethren, pitifull and charitable, and  
Men of mercy, viris misericordiz: O let their ex-  
amples stirre up thy deuotion: bee thou also charita-  
ble and mercifull, and when thou makest a feast call  
the poore, ioh. 13. to my wofull sinners and to all

The rather shalt thou be moued to do this, when thou shalt consider in how many names our sauoure commendeth the poore vnto thee, and howe many sortes of poore there are. There are poore, that is (as I said before) such as cannot liue by their labour: the one are the maymed, lame, and blind: that is such as cannot labour, and except they bee releued by men of ability, they must perishe with famine: there are besides these (5) the naked which must bee clothed: the harbourlesse, which haue not a house wherewith to lay their heades, they must bee lodged: there are the sicke, which must be visited: captiues and prisoners which must bee redeemed: all these are matter for thy charitie to worke on: as thy ability serueth, feed, cloath, harbour, visite, release them, and thou shalt one day heare to thy vnspcakable comfort that same (6) Venite benedicti. Come come thou blessed childe of my Father, I receiue thee true childe of my Father, because thou hast been mercifull, and hast refreshed the poore, & now truly blessed: as it is here in the text, all the poore, & thou shalt be blessed. Come I say thou blessed of my Father, receive the inheritance of a Kingdom prepared for thee (as such as thou art) from the foundation of the world. It is



a notable place which the Apostle hath to the Hebr,  
 This same vertue of hospitalitye, & feasting of the  
 poor: oh forget it not, for by this means, som vnawares  
 haue receiued Angels into their houses: as (7) Abra-  
 ham, & (7) Lot did. But I will goe one degree far-  
 ther: To keep hospitalitye to receiue the poore into  
 thy house to feed the Saints of God, and the needy  
 members of his body, forget it not: that is, omit it  
 not, neglect it not for by this meanes, thou shalt re-  
 ceiue into thine house Christ himself: woules I take  
 of himselfe who saith in one place: (2) Hee that recei-  
 ueth you, receiueth me: and in another place: (3) that  
 which you haue done, so one of the least of these my  
 brethren ys haue done to me. So then what thou giv-  
 est to the poore, thou giuest vnto Christ: when thou  
 receiuest the poore into thy house & feedest him, thou  
 entertainest Christ: and thou shalt finde him a very  
 thankfull guest, for where he is thus entertained,  
 he bringeth both him selfe and his salvation to that house, as he  
 did once to the house of Zachaeus, who receiued Christ  
 with ioy into his house: and Christ saide, (4) this day  
 saluation is come vnto this house. Receiue Christ  
 therefore in his poore members into your earthly  
 houses, and thus a comfort & succour bin with your  
 transitory goods, that he may receiue you into his  
 heavenly mansion, and repay your small almes  
 with his rich treasures, which neither these can  
 steale away, neither moth can corrupt: hearken  
 to Christs counsell, who saith: (5) Make you friends  
 with this vnrightheous Mammon, that when yee  
 shall sayle, they may receiue you into euer-  
 lasting

x) Heb. 13. 2.

Gen. 18. 2.

y) Gen. 18. 2.  
 z) 19. 1.

a) Mat. 10. 40.

b) 25. 40.

c) Luc. 19. 6. 9

d) Luc. 16. 9.

# Serm. 2.

## An Exhortation to

everlasting habitations.

Chrysostome.

But thou wilt object (saith Saint Chrysostome,) Immundus est pauper & fordidus, Lava eum, & fac tecum in mensa sedere: si vestes fordidas habet, mundum indumentum exhibeas: aut si non secum consideras, mitte saltem ei de mensa fercula: that is, thou wilt say (saith this godly father) this poore man is lothsome and fowle, alas doe thou then wash him, and make him cleane, and so let him sit with thee at thy table. Remember that (e) Abraham disdained not to doe this service to strangers: If his clothes be filthy, doe thou give him cleane ones. Remember that Dorcas (f) in the Acts neglected not this dutie. At the least, if thou wilt not have him sit with thee at thy table, then send him some reliefe and repast from thy table.

Our good Lord, why should wee disdain our owne flesh, and blood, made of the same mould and metall that our sinners are: why should wee contemne our owne things, nay rather the things of God: or why should wee thinke fit to receive them into our houses, whom God hath placed with us in the same house of the world: rather, say God hath not excluded nor banished them, but appointed to them his owne house, that is heaven, as Christ saith, (g) theirs is the kingdome of heaven: shall wee thinke hard to entertaine them into our our earthly houses: The more vile and base the person is, the greater charitye it is to receive him, disdain not therefore thy poore brother, turne not thine eyes from him, because he is in miserie or full of sorow, but comfort

e) Gen. 18. 4.

f) Act. 9. 32.

g) Mat. 5. 3.  
Iam. 2. 5.

comfort him, help him, take him into thy house, and when thou makest a feast, call such to it, call the poore, the maymed, the lame and the blind.

If wee shall adde to this consideration of the multitude of Poore, another note touching the extremitie of the time, it will yet more strengthen the perswasion: For as the raine is then most seasonable, when the ground is parched with heate: as sleepe is then most sweete, when the body is tyred and wearie: as physicke is most esteemed & sought for in the greatest danger of sicknesse, and in the time of pestilence: So surely, Charitie neuer shineth nor sheweth herselfe more bright or beautifull, then shee doth in the time of necessitie, penurie, and famine, euen as the starres in the firmament shine most bright in the darkest night. When we shall see on the one side the extreame want, and penurie of the Poore, and on the other side the extreame Countenances, the excessive pride, the great superfluitie and stateliesse of the rich: wee may say, that if euer it were time, it is now high time to call for Charitie, to preach of Hospitalitie, to perswade to mercy, and to say, When thou makest a feast call the Poore, the Maymed, the Blinde and the Lame. And indeed this is the fault which Christ herre reproveth, of glotony and superfluitie in feasting the rich, & neglect of relieving the Poore: and it seemeth to be the same fault, which the Prophet Amos noteth in his time in the rich men, Which <sup>(h)</sup> liued wale in Sion, <sup>(i)</sup> putting far from them the small day, and approaching to the feat of iniquitie, Viz, <sup>(k)</sup> they did lye in beds of iuory,

<sup>h)</sup> Amos. 6. 1.

<sup>i)</sup> Verse. 3.

<sup>k)</sup> Ver. 4—6.

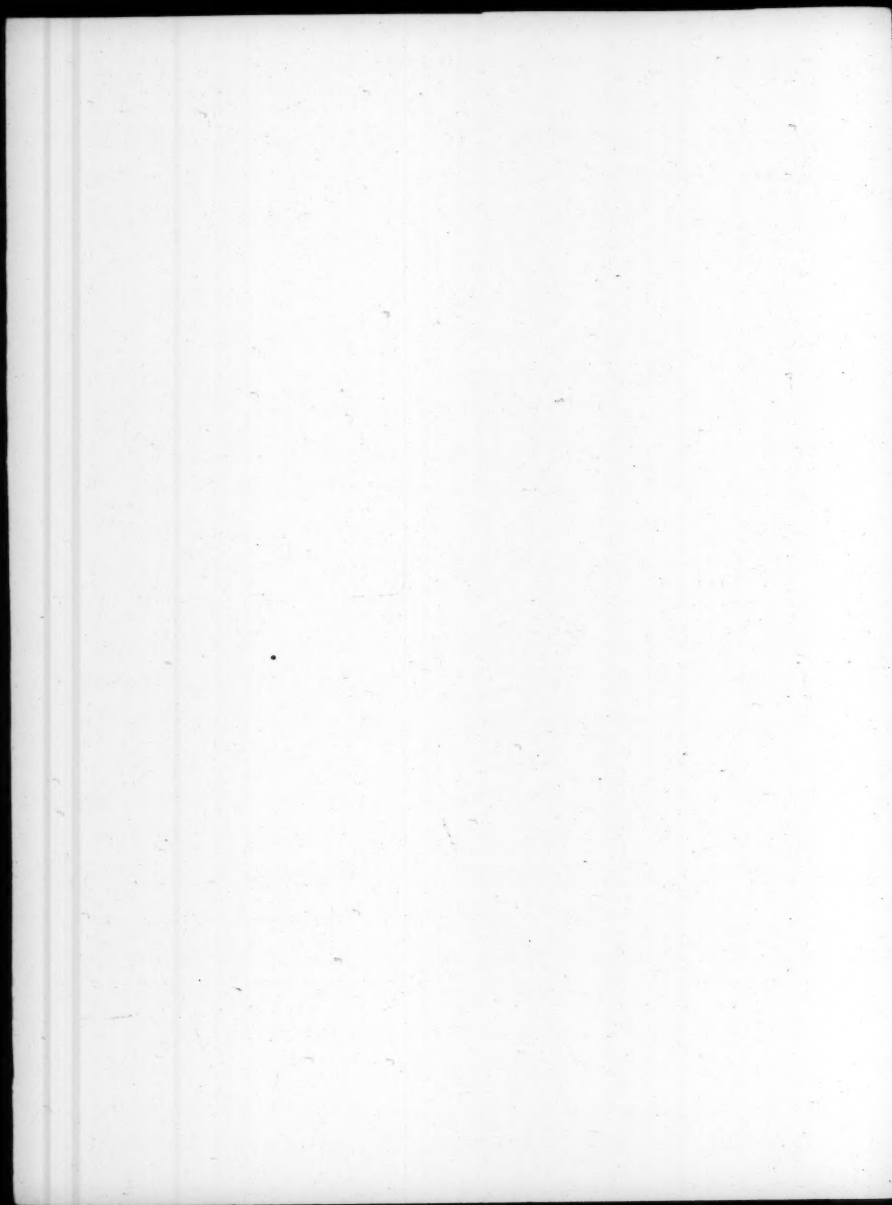
and stretched them selues upon their Coughes, and did eate the Lambes of the flocke, and the Calues out of the stall, they dranke wine in boules, and anoynted themselves with the most costly oymntments, but no man remembered the affliction of Ioseph. As an Eby toucheth the same vice (<sup>l</sup>) The Harpe, the Viole, the Timbrell, the Pipe and Wine are in their feastes, but they regard not the worke of the Lorde, nor consider the operation of his handes. When Nabal the Churle shall prepare great Chere for his shepheardes, and shall make this answer to Dauid and his seruants being in neede (<sup>m</sup>) Who is Dauid, and who is the Some of Ishai, that I should take my bread, and my water, and my flesh, which I haue killed for my shepers, and giue it into men, whom I know not whence they be? When the rich glutton (<sup>n</sup>) shall sit within Glasse in fine Linnen and Silke, and tasing delitiouly euery day, and poore Lazarus shall lye without before his Gates, full of sores, and can not get so much as the Crummes that fall from the rich mans Table. When you shall cast away vpon a banquet, your selues best knowe how much, and shall cast into the Doores here the Lord knowes how little, this is the fault which Christ here repproueth, when hee saith: Call not thy friends. Not simply forbidding to make a feast, but if thou wilt needes make a feast, then (<sup>p</sup>) Breake thy bread to the hungrie, bring the Poore that wander into thy house, when thou seest the Naked cover him, and hide not thine eyes from thine owne flesh. This is the vertue which Christ requirith when hee saith: Call the Poore the May-  
med

l) Esa. 5. 12.

m) 1. Sam. 25.  
10.n) Luk. 16.  
19-21.

o) Eby. 58. 7.





med, the Lame and the Blinde, I might here not briefly end this thirteenth berse, and to proceede to the next, but that I am very unwilling to let this poynt passe without his Application: Notwithstanding, because this treatise is already growne into that length, that the Application shall not conveniently bee added to the same, I will heere make a parable of partition, referring the Application together with the poynt of blessing and recompense, which as in the fourteenth berse, into one entire discourse. In the meane time let vs call to remembrance that which hath already beene spoken, and considering that the extremitie of the time is verie hard, the multitudes of the Poore verie great, and therefore consequently the dutie of Charitie and Hospitalitie, which Christ heere requireth, most needfull and necessarie, let vs (I beseech you) by all meanes enlarge our bowels of mercie and compassion, in comforting, helping, and feeding the needie members of Christes bodie, let vs now presently doe that which Christ commaundeth vs, when hee saith: Call the Poore, the Maymed, the Lame and the Blinde, That heereafter wee may obtaine that which hee promisseth, when hee saith: And thou shalt bee blessed, for thou shalt bee recompensed at the resurrection of the iust.

The Lorde for his mercie sake reuine and kinde in our heartes tender mercye, unfained loue, and feruent Charitie: the Lorde open his worde vnto



into our hearts, and likewise open our hearts unto  
his word, that we may heare his word with all wil-  
lingnes, and doe his will with all readynesse, that  
so we may by our holy life and good workes, adorne  
the doctrine of our Saviour Jesus Christ, and glo-  
rifie the name of God, which being one in sub-  
stance of nature, and three in distinction of  
persons, the Father, the Sonne, and  
the holy Ghost, is to be blessed and  
praised for ever and  
ever. Amen.

The



the word for his sake the last reman and him  
die in our hearts more blessed love  
and fervent spirit. The word when the word  
into

THE SECOND PARTE OF  
*this Sermon.*

Luke. 14. ver. 13. 14.

13 But when thou makest a feast, call  
the Poore, the maymed, the lame,  
and the blinde.

14 And thou shalt be blessed, because  
they can not recompence thee, for  
thou shalt be recompenced at the  
resurrection of the iust,

**I**n the former part of this Ser-  
mon I haue endenoured to des-  
cypher vnto you the true Image  
of perfect Chāritie, & to set forth  
the seuerall Duties, which he re-  
quireth of vs towards the reliefe  
of the Poore, in these times of  
want

want and penurie; the which duties, that wee may  
 the better discharge, let vs set before vs, (as a pat-  
 terne or direction for vs to follow,) the practise of  
 the Primitive Church. Looke in the Historie of the  
 Actes, and do as the faithfull of Antiochia did, (from  
 which place & name of Christians first sprang) who  
 in the time of famine, which happened vnder Clau-  
 dius Caesar, made a general reliefe according to euery  
 mans abilitie, for the brethren of Iudea, being then  
 in distresse, and sent it to them by the handes of Bar-  
 nabas and Saule. This did those new borne Christi-  
 ans in the Infancie and Cradles of the Church, and  
 wee which haue so long borne the name of Christ,  
 and professed our selues Christians, shall wee come  
 behinde the in Charitie, which is (P) the true badge  
 of a Christian? Shall we be slacke and backewarde  
 in contributing to the poore Saints of God, hauing  
 as great occasion, if not greater the they had? They  
 were newly conuerted to the faith of the Gospel, &  
 behold how ready and ripe they are in the fruites of  
 Charitie; and shall not their fruitfulness rise vp in  
 Iudgement against vs, and condemne our barren-  
 nesse, who though we professe still our first faith, yet  
 haue forsaken our first loue? They onely heard this  
 famine foretolde by Agabus, and forthwith they re-  
 solved to make this collection: wee haue not onely  
 beene foretolde of famine, but we doe presently feelee  
 Gods hand vpon vs this way; and yet who is mo-  
 ued hereby to supplie the want of the Poore? They  
 did not onely relieue and succour their owne Poore,  
 but their deuotion spreade it selfe abroad to other  
 Churches

p) Actes. 11.  
 27—30.

Joh. 13. 35.

Churches also, even to the brethren of Iudea: Whom it were to be wished, that our wise men and Prelates of Christianitie from the West should have to we did also follow them in vertue and liberallitie to the Poore. How well would it becom the godly care of our Magistrates, to see some order taken for the provision and reliefe of the Poore, and to choose out in euery Parish men of conscience, fearing God, and hating Couetousnesse. (such as Saule and Barnabas were) into whose handes they might commit the trust of this busines. How well would it becom the Christian profession of the people, euery man according to his abilitie, to frame himselfe for the comfort and helpe of the needie. How great an ornament & beautie would it bee to our Church, that our Charitie should not onely suffice to sustaine our owne Poore, but should also extend it selfe to helpe the brethren in other Churches, where there is necessitie and want; that as the Church of Antiochia, enjoying now the libertie of the Gospell with peace, sent succour to the Church at Ierusalem, which was under persecution for the Gospell: So lieth God hath blessed vs with peace, and with the free profession of his Gospell, wee should not forget the miserie of the Saintes of God in other Churches, which suffer for that truth, which wee by the goodnesse of God enioy with quietnesse and tranquillitie.

This is our dutie to doe, and thus we ought as members of Christs mysticall body to haue a fellows feeling

feeling and compassion of the want and necessity of  
 about some brethren. But alas, when I thinke vpon  
 on this matter, I cannot but sigh and weep, but I  
 must cry out, O times, O manners! Where see in  
 this land many greedy cormorants (I should haue  
 said cormoranters) who had rather keep their come  
 for beuering to feede vpon, then bring it to the mar-  
 ket for the food of men: these are they which doe  
 adde their affliction to Gods affliction, and as the  
 prophet speaketh, (1) whereas God for the desert  
 of our sinnes hath bene angry but a litle, they haue  
 helped forward the affliction: cursed be they from the  
 mouth of the Lord: for so saith Salomon, (2) he that  
 hideth his come, shall haue the peoples curse, but bless-  
 ing shall be vpon the head of him that selleth his come.  
 There are others also as bad members, encroching  
 vpon polities, toke subsidies and gather all com-  
 modities into their stone handes, not caring how  
 many pinch for it, so they may reape the profite, like  
 as if one of the leasse members in the bodie should  
 thinke to ease the better, when the head, and hart,  
 and bellie are vnto to be as they touch haught (3)  
 Who be vnto them (saith the prophet Esay) for they  
 ioyn house to house, and lands to landes, as if they  
 would dwell alone vpon the earth. (4) These are they  
 which doe turne grinde the faces of the poore, and  
 fill their houses with the spoiles of the fatherlesse:  
 these men of all other had neede to heare this doc-  
 trine: Wherein thou makest a least call the power that  
 if their hearts be not quite hardened, and euen con-  
 gealed

1) Zach. 1. 15.

2) Prov. 11. 26.

3) Esa. 5. 8.

# Charitie and Hospitalitie. Part. 2.

gealed and frozen in the dregges of sinne, they may yet now at the last relent, and melt into some bowels of compassion, that the streames of charitie may flow from them to the reliefe of the poore.

Whoeuer marke the great pompe and pride of apparel, the sumptuous stateliness of our buildings, the delicate nicenes and coslines of our diet, and amids all this pompe and state, the slender provision for the poore (which are the proper sinnes of this age) and tell me if it be not high time to call for the practise of charitie, and to say, when thou makest a feast call the poore: I purpose not to aggravate these vices, but to touch them, partly for that they do not naturally, but by the way fall into this discourse, partly also for that these sinnes are so eminent and apparant, that, as the prophet saith of the one (\*) the pride of Israel (and I apply it to the pride of England) testified to his face; and for that other two, if Empedocles were alive in these daies, and did mark the excesses that raignt, and is bestowed on building and banquetting, how might hee say of Englishmen, that which he said of the Agagines his owne countrymen: *Epulentur quasi postidie mortui*: They bulde as though they should live for ever, and they eat and drinke as if they should die to morrow: So that if you would know what is the cause of the hardness of the world, of the multitudes of poore, of the coldnes of charitie: I make answer, that threefold

u) Hosea 7.10

2.01.16.31.7



feeling and compassion of the want and necessity of  
 about poore brethren. But alas, when I thinke vpon  
 on this matter, I muste containe my selfe, but I  
 must cry out many times, O manners! There are in  
 this land many greedy cormorants (I should haue  
 said cormorantets) who had rather keep their come  
 for berming to fcede vpon, then bring it to the mar-  
 ket for the food of men. These are they which doe  
 adde their affliction to Gods affliction, and as the  
 prophet speaketh, (1) whereas God for the desert  
 of our sinnes hath bene angry but a litle, they haue  
 helped forward the affliction: turned be they from the  
 mouth of the Lord. for so saith Salomon, (2) he that  
 hideth his come, shall haue the peoples curse, but bless-  
 ing shall be vpon the head of him that selleth his come.  
 There are others also as had members, euorbing  
 monopolistes, who enhaunce and gather all com-  
 modities into their owne hands, not caring how  
 many hurt for it, so they may reape the profite, like  
 as if one of the leaste members in the bodie shoulde  
 thinke to save the better, when the head, and hart,  
 and bellie are ready to pine away with hunger. (3)  
 Who be vnto them (saith the prophet Esay) for they  
 ioyn house to house, and lands to landes, as if they  
 would dwell alone vpon the earth. (4) These are they  
 which doe run grinde the faces of the poore, and  
 fill their houses with the spoiles of the fatherlesse:  
 these men of all other had neede to heare this doc-  
 trine. Wherefore make the heart of the poore that  
 if their hearts be not quite harden'd, and euen con-  
 gealed

1) Zach. 1. 15.

2) Prou. 11. 26.

3) Esay. 5. 8.



# Charitie and Hospitalitie. Part. 2.

gealed and frozen in the bregges of sinne, they may yet now at the last relent, and melt into some bowels of compassion, that the streames of charitie may flow from thent to the reliefe of the poore.

Whoeuer marke the great pompe and pride of apparell, the sumptuous stateliness of our buildings, the delicate nicenes and coslines of our diet, and amidst all this pompe and state, the slender provision for the poore (which are the proper sinnes of this age) and tell me if it be not high time to call for the practise of charitie, and to say, when thou makest a feast cal the poore. I purpose not to aggravate these vices, but to touch them, partly for that they do not naturally, but by the way fall into this discourse, partly also for that these sinnes are so eminent and apparant that, as the prophet saith of the one (\*) the pride of Israel (and I applie it to the pride of England) rectified to his face; and for the other two, if Empedocles were alive in these daies, and did mark the excesses that raigneth, and is bestowed on building and banquetting, how wisely might hee say of Englishmen, that which he said of the Agagenities his owne countrymen: *Essecent quasi tempestivum, epularentur quasi postidie mortui*: They bulde as though they should live for ever, and they eat and drinke as if they shoulde die to morrow. So that if you would know what is the cause of the hardness of the world, of the multitudes of poore, of the coldnes of charitie, I take answere, that three foule

u) Hosea 7.10

2. 31. 16. 31. 17

ed and duct by all her honny.

Those three are the <sup>Body</sup> <sup>Backe</sup> <sup>Building.</sup> } Here is the ruine of charitie.

Surely these are manifest presagements vnto vs of the approaching of the latter day, therefore lift vp your heads for your redemption draweth nigh, and then all these evils shall haue an ende. For so taught vs our sauiour Christ, that (\*) the worlde at his coming to iudgement, shoulde bee at such a state as it was in the daies of Noah, and in the dayes of Lot, viz. eating, drinking, planting, building, buyinge, selling, marryng, and giuing in marriage, vntill the day that the flood came, &c. Neuer was the worlde more like to the daies of Noah and Lot then now, neuer more giuen to the profits and pleasures of time: and therefore the soule of man cannot be saue of. But in the meane time I desire thee (deare Christian) to returne to the matter, and consider how acceptablie thy charitie and almes deeds shal come to the poore in this peare and dearth of all things: and how wel thou maist doe, to abidge and curbe of thine what of thy costly fare, and of thy sumptuous apparell, to forbeare the enlarging of thy barnes, and building of thy houses, and to bestow this to the feeding and clothing of the needie and naked, that so thou maist prepare and build thee an house in heauen. or if thou wilt take S. Pauls direction, (\*) at the beginning of every weeke to put a side and lay vp (according as God hath blessed and prospered thee) a portion for the poore: Remembes what the Spoule saith in the

y) Luc. 17.  
26-30.

y) 1 Cor. 16.2

Canticles, (\*) when the king was at his banquet, my spikenard gaue a sweete smell: Apply the place thus: <sup>2)</sup> Cant. 2. 13. that if thou wilt extend thy deuotion to the poore, in feeding, comforting, and recreating them into thy house, they shal haue cause to praise God for thee, and to pray for thee, and these prayers and prayes in the mouth of the poore, like a precious ointment of spikenarde, shall giue a sweete and pleasant smell vnto Christ when he sitteth and feasteth at thy table in the person of the poore. And therefore when thou makest a feast call the poore.

Such feasts were in old time made for the poore, as appeareth both in the old testament, where God appointeth that (\*) whosoever shoulde offer any sacrifice of thanksgiminge (as in the offering of the tithes vnto the Lord) whether it were in come, or wine, or oyle, or kine, or sheepe, he was to reserve a parte thereof, wherewith he must furnish a feast, to the which he must call the Leuite which was within his gates, as also the stranger, fatherles, & the widow, and so he with his family, & the Leuite, stranger, fatherles, & widow must reioice & make merry together before the Lorde, praising him for his blessings: and in the new testament, we shal read, that the Christians in the Primigie Church, had even such like feastes of Charitie: (b) as Saynt Iude calleth them *agape*, which when they came together in the congregation to receaue the Lords Supper, after the Sacrament, the rich provided, & brought, and imparted thereof to the poore, that as they had before communicated together in the foode of the soule.

a) Deut. 14.

22-29.

b) Iude ver. 11

1. Cor. 11.  
20, 22.

soyle, the poore and the rich together without any difference: so for the cherishing of brotherly loue and amitie, they did affectionedly participate together in the mineriall foode of the body: the rich making provision for the poore, which were not able to provide for themselves. And to this use Saint Paul alludeth to the Corinthians, (1) noting the abuse, which then began to creepe into this godly custome. Doe what kind of feastes holy men in former times were wont to make, feastes of Charitie for the Poore doe thou Imitate their godly ensamples: And when thou makest a feast call the Poore, the Maymed, the Lame and the Blinde.

1. Cor. 11.  
20, 22.

So then as you may see, al Christs care is for the Poore and impotent, that they might bee refreshed and provided for, that as God hath blessed thee with abundance of such things, as he hath denied to many of his children, which he otherwise as deare be- to him as thy selfe: So thou must understand that thou hast not received these blessings of God onely for thy selfe, to keepe and hoard them up to thine owne private use, but the Poore haue a part and an interest in these things, as well as thou, and therefore Salomon exhorting to liberallitie beth this kind of perswasion (2) Keepe not thy goods from the owners thereof. From the owners thereof saith one, that is to say from the Poore. Domitium enim fecit Deus pauperem, per necessitatem, reuerendatum dispensa- torem per gratiam. For surely he, God hath made the Poore man the owner of the goods by his necessitie, and ther by only a steward and disposer thereof by his

4) Pro. 3. 27.

his mercy, and to this purpose both Christ call them  
 Aliena; other mens goods (\*) If saith hee, you haue <sup>e) Luk. 16. 11.</sup>  
 beene faithfull in another mans goods &c. And the  
 Sonne of Sirack calleth our Almes a debt <sup>(f) Eccle. 4. 8.</sup> pay thy  
 Debt to the Poore; &c. which if it be detained, hee  
 calleth it fraud and deceite <sup>(g) De fraud not the poore,</sup>  
 &c. And so saith Saint Hierome most notably: <sup>g) Vers. 1.</sup>  
 Accipis quod pauperibus erogandum sit, et esurientibus  
 plurimis cautum esse velle, sublimidum, vel quod a-  
 pertissimi sceleris est, aliquid inde subtrahere, omni-  
 um prædonum crudelitatem superat. That is, If thou  
 haue receiued ought for to be imploied and bestowed  
 on the Poore, and thou shalt make scruple, or bee as  
 afraid to distribute it amongst many to which want it,  
 or which is the greatest crime of all, if thou shalt de-  
 taine any part thereof, this is worse than theft, and  
 exceedingly the article of robbers. So when the rich  
 man is no more then Gods steward, and the Poore  
 mans treasure, and the happy shall be he, if hee  
 so behaue himselfe in this office, that hee may heare <sup>h) Mat. 25. 21.</sup>  
 the voice of his Lordes approbation <sup>(h) Euge bone</sup>  
 et fidelis serue, &c. Well doone good and faithfull ser-  
 uant, because thou hast beene faithfull in a litle, I will  
 serue thee ouer much, enter into the joy of thy Lord.

He might haue pleased the Thoughtie to haue gi-  
 uen equall abundance of riches to all alike, so that  
 one should not haue had more then another: neither  
 should one haue needed to craue of another, this was  
 in Gods power to haue done. But for his great  
 wisdom our mercifull and gracious Lord hath  
 composed all his riches: he hath made the Poore  
 to be in need of the rich, and the rich to be in need  
 of the Poore.

to exercise the rich, he hath made some miserable, that he might find others mercifull, he hath bene liberall to thee, & he might try whether thou wilt be liberall to others, he hath made his pouertie to be the matter of thy riches, & he hath made thy riches to be the reliefe of his pouertie, he hath made thee rich, that he might giue thee the reward of liberalitie, hee hath made others poore, that albeit they shal not haue & reward of liberalitie, yet he may set vpon their heads the Crowne of patience: & so Salomon saith (1) *Dives et pauper obuiarunt sibi, unusquis conditor Deus est.* The rich man & the Poore meet together, God hath made them both: both the rich for the poore, and the poore for & rich, wherefore, that we may conclude this point, (although it be a matter that we can neuer do enough in teaching it, because you can neuer learne too much of it, & though a man should speak neuer so much of it, yet too much is al to litle) but that I may end this point & so proceede forward in the Text, I will here briefly adde 4. considerations, which may not unfitly be referred to this place, whereby I mayest the rather be moued to Charity and liberalitie to the Idome, & to shew forth the fruits of mercy, that Whē thou makest a feast thou maist call in the Poore, first of all when I seee a poore man to aske thy Almes, consider who it is that asketh of thee: Cū he that gaue thee al, thou hast gaue thee not only those riches that thou hast, but also gaue thee thy being, & infused into it the life in which (1) *Volūte & more & hanc om̃em*, seee it is a fourth of thee. And canst thou then bene a small portion to him, that hath giue thee al & hast: may more, hath giuen thee to thy self: & which

1) Pro. 22.2

1) Act. 17.33



which is most of al, hath giuen himselfe for thee, that  
 is, hath giuen his Sonne, which was of his own sub-  
 stance & <sup>(l)</sup> One with him, for thy redemption, when <sup>l)</sup> John. 10. 38  
 haddest lost thy selfe. Therefore Salomon wel saith <sup>m)</sup> Pro. 14. 31.  
 Hee that despiseth the Poore, despigheth his maker.  
 And as Iob saith <sup>n)</sup> Iob. 6. 14.  
 And whatsoeuer hee pretendeth out-  
 wardly: S. Iohn is plaine, hee hath in him no sparke  
 of the Loue of God. For saith he <sup>o)</sup> Iohn. 3. 17  
 Who so euer he  
 be that hath this worlds good, and seeth his brother in  
 neede, and shutteth vp his compasion from him, how  
 dwelleth the loue of God in him. S. Iames denieth that  
 such a man hath any true faith, for saith hee <sup>p)</sup> Iames. 2. 15  
 If thy  
 brother or sister bee naked or destitute of daily food,  
 & thou saiest vnto him goe in peace, warme thy selfe, fill  
 thy belly, and yet thou giuest him not those thinges  
 which are needful to the body, what helpeth this? Or  
 what saith cal you this? So the, he <sup>q)</sup> hath not mercy  
 towards the poore, he hath neither faith, nor Loue,  
 nor any feare of God before him.

2 Secondly, consider with thy selfe what hee  
 requirerth, Non tuum, sed suū, not any thing <sup>r)</sup> thine is  
 he craneth but his owne, & saith: Giue me some part  
 of <sup>s)</sup> which I haue giuen thee, I aske but mine owne,  
 & wilt <sup>t)</sup> not giue it me: Da et reddo, habuisti me largis-  
 torē, facito debitorem, that is, giue to me & I will re-  
 store it, <sup>u)</sup> I haue found me liberal & bountifull in giuing  
 to thee, then giue me part thereof backe againe, and  
 make me thy debter. O the mercy & bountie of God,  
 that he will be beholding to thee for his owne, & be-  
 come thy debter for <sup>v)</sup> wherof he is <sup>w)</sup> giuer. And canst  
 thou be so vnthankful, whereas God hath furnished



of. 1. 1. 1. 1.

q) 1. Sam. 25.  
11.

thy table with some of all thinges, to deny a small parte thereof to him which giueth all: It is a very Nabals speech, as I shewed before, to say, (9) my bread, and my water, & my flesh: for these thinges are Gods good blessings, and what hast thou which thou maiest call mine which thou hast not receaued: if thou hast receaued it, why sayest thou mine? as if thou hadst not receuied it.

r) Prou 19. 17.

3. Thirdely, consider in what sort, and for what ende hee doth aske it of thee, hee requireth it not as gift, but of loue: and as I shall shew thee hereafter, thou shalt be sure to be paid it againe with aduantage as it is in the Prou. He that sheweth mercy vnto the poore, fauoratur Domino, he lendeth to the Lord, (nay hee lendeth vpon interest vnto him) and the Lord will recompense him that which he hath giuen: wilt thou not then lende to him which hath freely giuen to thee? wilt thou not lende him parte which hath giuen to thee all? wilt thou not lend to him for the like vse, as thou wouldest lend to a Jew or a Turke?

s) Prou. 21. 13.

4. Lastly consider that thou hast dayly neede to craue a beg at Gods hands far greater thinges then he asketh at thy hands, viz. forgiveness of sinnes, the grace of his spirit, the kingdom of heauen, &c. how canst thou perswade thy selfe, that God will heare thy prayers and grant thee thy requestes, when as thou lendest a deafe eare to his prayers, and deniest his suit: therefore saith Salomon, (1) He that stoppeth his eares at the crye of the poore, himselfe shal crye and not be heard: wouldest thou then finde mercy at Gods

Gods hand, to comfort thy soule in the time of need, why then, saith one, Misereere O homō, & tu mi misereere: O man shew mercy to them that stand in need, that thy self mayest find mercy, <sup>t) Mat. 5. 7.</sup> whē thou shalt bee in greater neede: for <sup>u) Iam. 2. 13</sup> they that shew mercy shall find mercy: but <sup>(v)</sup> Iudgement merciles shall be to them that will shew no mercy. O then (deere ly beloued) weigh wel these considerations, marke them, thinke vpon them often in thy dayly meditations; and if there be any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowels of mercy, then receiue this counsell of Christ thy sauour, perswading thee to expresse thy bowels of mercie towards the poore, and doe as heere heere willet it see, when thou makest a feast, call the poore, the maymed, the lame and the blind. Now let vs procede to that which followeth in the text: And thou shalt be blessed because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the iust.

Hitherto thou hast hearde thy duetie, what thou oughtest to doe, thou must call the poore: now if thou doe this, then behold thy reward, which God doth promise, thou shalt be blessed &c. If thou goe no further then the bare precept, thou wilt thinke it a very slender and cold perswasion to a man that is carred after profit and gaine, to say to him, call the poore: but if thou shalt adde the promise of blessedness, thou shalt be blessed; thou wilt thinke the gaine greater enough, and the reason strong enough, to moue thee therunto. Therefore Christ our Sauour doth not as you see, giue a bare precept, call the poore: he doth not as the <sup>(f)</sup> Centurion in the gospel saith, say, go,

come,

come, do this, &c. but he enforceth the precept with a promise, & backeth it with a very forcible reason. For such is our dulnes and backwardnes to any goodnes, that wee need many reasons and persuasions, and promises, to excite and promouke vs to good workes, and to shewe the fruites of charitie. For this cause Christ yeelding to our infirmities, addeth this reason of promise: and thou shalt be blessed, because they cannot recompense thee, &c. as if Christ should haue saide: Thou needest not feare losse, if thou call the poore into thy house, and comfort, feede, and cherish them, for in stead of these transitorie and temporall things, which thou bestowest on them, thou shalt receive an eternall and neuer fading reward, thou shalt be blessed: and although thou haue it not presently from them to whom thou doest good because their abilitie will not serue to make thee a recompence, yet be sure thou shalt one day, and it for God shall recompense it fully vnto thee in the last day, in the resurrection of the iust. It is therefore not onely a true, but an ampious opinion, which those wicked Atheistes of Malachies time, (and there are too many of this sort in these daies) did hold, (\*) that it is in vaine to serue God, and there cometh no profite by keeping his commandements. Oh not so, this is false and erroneous doctrine, for Dauid is of the contrary opinion, and putteth the matter quite out of doubt, and saith (\*) verily there is a reward for the righteous, doubtes there is a God that iudgeth the earth: so is S. Paule, for whereas they say it is an vnprofitable thing to serue God, he holdeth the contrary, and saith (\*) *Pietas ad omnia utilis est: godlines is*

Malach. 3.

14

Psalm. 82.

1. Tim. 4. 8.

profici

# Charitie and Hospitallitie,

## Part:2.

profitable for all things, having the promises both of  
this life, & of the life to come. And therefore it is an  
excellent saying, which the wise Salomon opposeth  
against the opinion of these fooles, in the booke of the  
Prouerbs (<sup>b</sup>) the merciful man (saith he) rewardeth his  
owne soule: that is, when thou doest a work of mer-  
cie & charitie, (for example sake, when thou frailest  
and feedest the poore) though the benefite of this  
worke be done to thine needie brother, who is refresh-  
ed thereby, yet saith Salomon, the reward of this  
worke lighteth upon thine own soule, for the merci-  
ful man rewardeth his owne soule: <sup>(c)</sup> ~~saith~~ <sup>(d)</sup> the wic-  
ked worker a deceitful worke, because his worke doth  
not yield the fruit that he looketh for, but rather  
quite contrary to his expectation he draweth down  
inimement in stead of reward, upon his head: yet  
such be he that soweth in righteousness, but have a sure  
reward. Wherefore a little after (<sup>e</sup>) he compareth the  
good worke of a mercifull and liberall man, to seede  
cast into the ground: as bee seed have also fruit, hee  
that soweth in righteousness, which the more it is sowed  
about the more it fruitifieth, & the mercede  
be as plente as the seede be thus (<sup>f</sup>) the liberall person  
shall have plenty, & the ear of wretched shall haue encreased  
therein. And that although Christe to beate out in  
this my world be in the poore, call the poore yet it is  
not to be so regarded, as the rich, for the rich is gre-  
teous in the rich, then for the poore, for the rich  
looke more on his hand, then the poore, & all compassio-  
ned persons, which the poore requereth, that be  
man to man a special blessing from God, which  
doth

b) Про. і к. 17.

c) Verse, 18:

d) Verfe, 14

c) Verf. 25.

Sermon. 2.

An Exhortation to

doth comfort him for a time, but thou shalt receiue an euermlasting blessing from God, for Thou shalt be blessed. And so saith Christ also in another place (f)

(f) Luke. 6. 38

Give, and it shall bee giuen vnto you, good measure pressed downe, shaken together, and running ouer, &c. Giue then that which is transitorye and uncertaine, and you shall haue for it that which is immortall and most certaine; Giue your money, digged out of the beynes of the earth, and you shall haue Gods treasures, which are prepared in heauen. Giue a little, receiue much, euen A good measure, pressed downe, shaken together, and running ouer. What wilt thou? Call the Poore, the Maymed, the Lamme, and the Blinde, and thou shalt be blessed.

g) Psal. 41.

1. 3.

4. 1. 5. 1. 7. (b)

Blessed in this life by grace and hope, and blessed in the life to come, with glorie and true happinesse in deeds. Blessed in this life, as Dauid the poete (h) Blessed is he that hath consideration of the Poore and needie, the Lord shall deliuer him in the time of trouble: the Lord will keepe and preserue him aluie, hee shall bee blessed vpon earth, and thou wilt not deliuer him vnto the will of his enemies. The Lord will strengthen him vpon the bed of sorrow, thou shalt turned his bed in all his sicknesse. Therefore shall thou bee blessed in this life, and thy good deedes shall geue thee exceeding comfort, when thou liest on the bed of thy sickness: but truly and perfectly shalt thou bee blessed in the life to come, when thou shalt haue the sentence of the blessed God pronounced to thee by the Judge of all the world, who shall say (i) Come yee blessed of my Father, &c. Blessed in this life, sayth the Prophet

h) Mat. 25. 34.

## Charitie and Hospitality. . . Part 2.

**Propbet Esay** (1) If thou breake thy bread to the hungry &c. then shal thy light break forth, as the morning, and thy saluation shall growe speedily, thy righteousness shall goe before thee, and the glory of the Lorde shall embrace thee, thou shalt call, and the Lord shall answere: thou shalt crie, and hee shall say, here I am, &c. as the **Propbet** at large dilaterh in that place. But most assuredly blessed in the life to come, for (k) thou shalt lay vp in store for thy selfe a good foundation against the time to come, that thou mayest attaine eternall life. To conclude, (l) blessed both in this life, and in the life to come: for (1) thou shalt haue thy rewarde in in this life an hundred folde, with some trouble and persecution: and in the worlde to come life euclasting. (m) Remember then the wordes of our Lord Iesus, how that he said, *Beatus est dare, quā accipere.* It is a more blessed thing to giue then to receiue; and when thou makest a feast, cal the poore, the maymed, the lame, and the blinde, and then thou shalt be blessed.

i) Esai. 58. 17. 18

k) 1. Tim. 6. 18

l) Mar. 10. 30.

m) Act. 20. 35.

But thou wilt say, how shal I looke for so great reward of my almes & charitie, with they to whome I must doe these things, are no waies able to make me any recompense: hearken what **Christ** answereth to this: True it is indeed they cannot recompense thee, but thou shalt bee recompensed at the resurrection of the iust: as if **Christ** should say: thinke not thyne almes lost, because thou giuest it to the poore, who are not able to requite the same, but rather think, that this is not the least part of that blessednesse, whereof I saide euen now: thou shalt bee



blessed, for because they cannot repay thee with sufficient thanks, nor giue thee a condigne reward: therefore shalt thou haue God thy rewarder, who both can, because hee is almighty, & undoubtedly will, because he is all mercy, reward it into thy bosome plentifully. And let it not trouble thy minde, that thou receivest not thy reward now presently in this life: for thou shalt haue a greater reward, then if thou haddest it here, thy reward shall bee giuen to thee in the resurrection of the iust: that is, in that day, when all men shal arise from death, and stand before Gods iudgement: but thou shalt bee reckoned amongst iust and righteous men, which then<sup>(n)</sup> shall shine as the Sunne, and as the starres in the firmament for ever &c. If thou diddest looke for thy reward now presently, then thou shouldest call thy friends &c. and they would bid thee againe, and recompense thee. But if thou looke for the future reward of blessednes, then call the poore, &c. and thou shalt be blessed, for because they cannot recompense thee, therefore shalt thou bee recompensed at the resurrection of the iust. It is God which, doth now create thy almes by the poore, and he shall then repay the same for the poore: therefore saith the Prophet, <sup>(o)</sup> Cast thy bread vpon the waters, and after many dayes thou shalt find it, giue a portion to seauen and also to eyght, for thou knowest not what euill shall be vpon the earth: He that casteth his breade vpon the waters, may seem to cast it away, & no good to come of it: so he that giueth his almes to the poore, may seeme to cast away his gift, and to loose his reward

a) Dan. 12. 3.

o) Eccl. 11.  
1. 2.



ward, but after many daies thou shalt finde it: for thou shalt be recompensed at the resurrection of the iust: and so Siracides, (P) doe good vnto the righteous, and thou shalt find great rewarde, though not of him, yet of the most high: if the time of forbearance seeme long, haue patience, and in any case distrust not, neither shew thy self (q) weary of wel doing, for in due season we shall reape, it we faint not: (r) Behold saith S. Iames, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the former and the latter raine. Bee ye therefore patient also and settle your hart, for the coming of the Lord draweth neere.

Remember that the exceeding greatnes of the rewarde shall recompense abundantly the length of time that thou forbearst it: for the rewarde shall be greater then hart can conceiue, or tongue can expresse, as may appeare by that which Christ shall then say to euery faithfull seruant of his (s) Enter in to the ioy of thy Lord. For as the Lord himselfe is by his nature, eternal, infinite, incomprehensible, so are the ioyes of the Lord, & of his kingdome by nature incomprehensible, infinite, eternal: and therefore Christ shall not say let the ioy of thy Lord enter into thee, for that is impossible, but hee shall say, enter thou into thy Lords ioy: & when thou and all other faithfull ones are entred therein, yet shal ther be no want of ioy to anyone, but it shal be capable enough to receiue you all, & afford you euery one his penible ioyes: for this cause (t) S. Ioh. in the Apoc. saith it is a nemo scit, so: saith he no man knoweth what this ioy is, but he that receiueth it. But S. Paule most plainly of al saith to the Cor. (u) the eye hath not seen,

not seene, the eare hath not hearde, neyther can the hart of a man comprehend those things, which God hath prepared for them that loue him. The eye of man no doubt hath seene many wonderfull and strange things, the eare hath heard of things more strange, but the hart may conceaue the most strange things of all: yet neither the eye, nor the eare, nor the hart of man can comprehend those things, which God hath prepared for them that loue him. Sithence then the reward is such, and so great, and hauing once obteyned it, it shall neuer be taken from thee again: thinke not the time long, but haue patience and faith in God, and confirme thy selfe in this resolution: faithfull is he which hath promised to recompense thee and assuredly though thou find not thy rewarde here in this life, yet thou shalt be recompensed at the resurrection of the iust. And indeed this is that vsury which before I touched, as it is said, that he that <sup>(\*)</sup>sheweth mercy to the poore, lendeth to God on vsurie: that thou shalt lende that which thou canst not keepe, and shalt receiue in payment againe that which thou canst not lose, that thou shalt lay thy out thy transitory, vncertaine, corrupt, and worldly substance, & shalt haue pawned vnto thee for the assurance of payment <sup>(\*)</sup>an inheritance immortall, vndermined, that fadeth not away, which is reserved in heauen: this is the interest that God giveth, and this is the recompense which thou shalt haue in the resurrection of the iust.

It is a question which worldly men do make, whether vsury be lawfull, and how farre it may be justified.

x) Pro. 19: 17.

y) 1. Pet. 1: 4.

justified. Surely here is a lawfull kind of vsurie, and on this wise in Gods name lay out your money to vsurie, that is, giue of your goods to the poore, that God may returne the same seauen fold. And recompense it in the resurrection of the iust. Such counsell doth the wise man giue thee saying <sup>(2)</sup> Lay out <sup>a) Eccl. 29. 11</sup> thy treasure after the commaundement of the most high, and it shall bring more profit then Golde. Our Sauour Christ saith, that <sup>(3)</sup> He that shall receiue a Prophet, and giue him a Cuppe of colde water in the name of a Prophet, he shall receiue the reward of a Prophet. <sup>a) Mat. 10. 41</sup> A Prophets rewarde, is much more then a Cuppe of colde water: heere then is large interest, and yet lawfull, great gaine and yet good and iustifiable. Any other vsurie I cannot aduouch to be lawfull, but I must say with the Psalmist <sup>(b)</sup> Who seeth it, shall not ascend into the Tabernacle of the Lord, nor rest with him vpon his holy hill. <sup>b) Psal. 15. 50.</sup>

I could heere wish that these my wordes might sinke so deepe into the hearts of all vsurers, and might preuaile so farre with them, that they would leaue off their vnlawfull byting vsurie, which is so rife and common, and set vp an Exchange for this godly and charitable vsurie, which is so decayed and so little practised: that they would not so much gape and giue themselves to earthly fading gaine, *Lucro perituro, et perdituro*, which will not onely perish it selfe, but will also make them to perish for euer, but that they would haue an eye to the promise of blessednesse, and set their hearts vpon The recompence which shall bee giuen at the resurrection of the iust:

The which thing that I may the better perswade vnto them, I would desire them to consider in short these former points, which I will adde as parallels to the former former considerations.

1. First, a wise Creditor, doth commit the greatest Summes to the surest Debter, wherefore sith  
 a) Deut. 7. 9. God who is (c) Most faithfull and true of his promise, is the debter and pay-master for that which thou shalt lay out to this vble, feare not to commit it to his trust (d) For he neuer faileth those that put their  
 d) Dan. 14. 32. trust in him. Suppose to thy selfe two debtors, where of the one is true and iust of his promise, the other so false and fickle, that it is not safe to repose any trust in him, and apply this to God who is iust, and to the world which is deceitfull, and then say whether of these it is better to haue thy debter. wherefore, as God said to Abraham (e) Feare not Abraham, I am thy buckler & thy exceeding great reward: So say I to thee, sith God is thy exceeding great rewarder, to recompence thy good deedes, feare not, neither haue any doubt at all, though thou see the Poore be not able to recompence thee, For thou shalt be recompensed at the resurrection of the iust.

2. Secondly, that which I layest out to worldly vble, it is subiect to many hazards & casualties & it is not so without oft danger of great loss, but that which thou lendest to the Lords vble, thou layest it vp in a safe place, where thou shalt be sure to receiue it againe therefore Christs counsell is this (f) Sell that ye haue and giue Almes, make you bagges that waxe not olde, a treasure that can neuer faile in heauen, where no thief commeth

f) Luk. 12. 33.

commeth, neither moth corrupteth. And euen as a Merchant being to goe into a farre Countrie, delivereth his money here vpon the Exchange, that so he may be sure to receiue it when he arriueth in that Countrie: Euen so for as much as wee must passe from hence by death into another Countrie, For (8) wee haue not heere any abiding Citie. <sup>g) Heb. 13. 14</sup> Let vs lend our substance and our riches before hand, let vs laye them out to the poore, which are Gods Exchangers and Bankers, and so wee shall bee sure to haue it at our neede, For wee shall be recompensed at the resurrection of the iust.

Thirdly, a wise Merchant will laye out his money, and employ his substance to the most advantage & game, not to which thou laiest out to worldly vse, returneth no other the worldly game, but that which thou bestowest on the poore, bringeth in an everlasting reward, Which thou shalt haue at the resurrection of the iust. Now that this is a greater game, I thinke no Christian will denie, and therefore wee may resolve simply with Saint Paul <sup>b) 1. Tim. 6. 8.</sup> (4) That godlinesse is the greatest game.

4. Lastly we see, that those good turnes, which we doe in worldly respects, are often times repayed with thankesfullnesse, so that we find the least recompence where we haue best deserved, but if we do any good vnto a poore, we shall haue God to be our rewarder, who as a Apostle saith <sup>1) Heb. 6. 10.</sup> (5) is not vnrighteous, to forget your labor & your toyle, which you shew to his name, in ministering to his saints and though his reward be not present, yet God is not vngracious, For thou shalt.

shall be recompenced at the resurrection of the iust.

1) But why doth Christ say In the resurrection of the iust? It should seeme then that the wicked shall haue no part in the resurrection, and yet Saint Paul saith in the Actes (k) That hee belieueth the resurrection shall bee both of the iust and vniust, How then doth Christ heere seeme to appropriate the resurrection onely to the iust. To this wee are to make answer, as Beda doth: Esti omnes resurgunt, iustorum tamen resurrectio dicitur, quia in hac resurrectione beatos se esse non dubitant, That is: though all men shall rise againe, yet it is called the resurrection of the iust, because they shall be blessed at this resurrection. And it is said in the first Psalme (l) Impij non resurgent in iudicio, The wicked shall neuer be able to rise and stand in Gods iudgement seat: As one of the Martyrs

1) Psal. 1-5. said to Arriothes the Tyrant (m) Tibi non est resurrectio ad vitam, Thou shalt not rise to the resurrection of life. Indeebe well were it with the wicked, if they might be buried in perpetuall forgetfulness, neuer to rise againe, but they shall bee raysted vp at the last day, and whether good or bad (n) Wee must all appeare before the tribunall seat of Christ, to receiue according to that which we haue doone in the flesh, bee it good or euill Our Saviour Christ let him bee the

2) 2. Cor. 5. 10. vmpier in this question, for he doth shew, that indeed 29. (o) All that are in the Graues, shall heare the voice of the Sonne of man, and shall come forth, But this shall be the difference: They that haue doone good shal come forth to the resurrection of life, and they that haue doone euill vnto the resurrection of condemnati-



on. The one shall rise to goe into euermlasting life, the other into eternall torment; the one shall be set on the right hand, the other on the left hand, to the one it shall be said, come ye blessed, the other shall bee separated from Gods presence, and to them it shall be said goe yee cursed; the one shall haue their portion in the lake that burneth with fire & Brimstone, the other shall haue their part and recompence In the resurrection of the iust.

Behold then (good Christians) two waies here set before you, the way of life, and the way of death, two ends to the which these waies do leade vs; eternall life, or else euermlasting paines, two rewardees which we shall find in the end, either the rewarde of our crueltie, which is mercilesse iudgement, or else the recompence of our Charitie, which we shal haue At the resurrection of the iust. Behold this I say, and if thy hart be not more then Adamantine, let it moue thee to mercie and pittie, to Almes and Chartie, to relieue and comfort the Poore and needie, and Whē thou makest a feast to call them: If not for the hope of blessednes, and for the recompence which God shall make thee in the resurrection of the iust: yet at the least, let the feare of Gods punishing iudgement, and the dreadfull terror of his heauy indignation moue thee hereunto.

Now the God of peace, that brought againe from the dead our Lord Iesus, the great Shepheard of the sheepe, through the blood of the euermlasting co-  
p) Heb. 13. 20 / 25.



vehement, make you perfect in all good works, for to do  
his will, working in you that which is accepta-  
ble in his sight, through Jesus Christ:  
to whom be praise forever  
and ever Amen

FINIS



the dead our Lord Jesus the great Shepherd of the  
flock, through the blood of the everlasting co-  
venant

